A Study of Sukkhavipassaka in Pāli Buddhism

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None.

Published Works by the Author Incorporated into the Thesis

None.

Additional Published Works by the Author Relevant to the Thesis but not Forming Part of it

None.

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<u>Abstract</u>

This thesis aims to explore the doctrine of *sukkhavipassaka* ("dry-insight practitioner") in Pāli Buddhism. The focus of the thesis is to utilize the canonical and commentarial sources of the various Buddhist schools to evaluate the position of this doctrine in the history of early Buddhism. Since the early 20th century the *sukkhavipassaka* doctrine and its practice have been reemphasized by eminent meditation monks in Burma, and later they spread to other Buddhist countries in Asia and beyond. Some scholars, nevertheless, have cast doubts on the authenticity of the *sukkhavipassaka* doctrine. They argue that it is a later development, not recorded in the Pāli *Nikāyas* since the form-sphere *jhāna* (Skt. *dhyāna*) is always necessary for the realization of arahantship, or even for stream-entry, the first stage of enlightenment.

The first part of this thesis investigates the concept of the *sukkhavipassaka* in the four *Nikāyas*. Many *suttas* in the Pāli *Nikāyas* imply an acknowledgement of noble beings who lack form-sphere *jhānas*; also many meditative techniques described in the *suttas* can be practised in the so-called dry-insight way. However, it is in the Pāli commentarial literature, which is discussed in the second part of this thesis that the *sukkhavipassaka* doctrine appears in a full-fledged form. The Pāli commentaries not only specify the concentration that dry-insight practitioners use to develop insight knowledge, but also reveal the advantages and disadvantages of the dry-insight meditative approach. In the third part of this thesis, the canonical and commentarial materials related to the *Susīma Sutta* which are preserved in schools other than the Theravāda are investigated. This thesis reveals that the concept of *arahants* who lack the first form-sphere *jhāna* is accepted not only by the Theravāda but also by the Sarvāstivāda, the **Satyasiddhisāstra*, and the *Yogacārabhūmiśāstra*. Since various Buddhist schools in India unanimously advocate the idea that there are *arahants* who have not achieved the form-sphere *jhāna*, this research concludes that the dry-insight meditative approach and

dry-insight *arahants* are not an invention by Theravādin commentators, but a common heritage which was most probably handed down from the time of the Buddha and then shared by various Buddhist schools.

Keywords

buddhist meditation, early buddhism, pali, vipassana, sukkhavipassaka, mindfulness meditation

Australian and New Zealand Standard Research Classifications (ANZSRC)

220406 Studies in Eastern Religious Traditions 100%

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Abbreviations

A. Pāli and Chinese Texts

AN	Aṅguttara-nikāya
Abhidh-s	Abhidhammatthasaṅgaha
As	Atthasālinī (= Dhs-a)
Iti	Itivuttaka
Iti-a	Itivuttaka-aṭṭhakathā
Ud	Udāna
EĀ	Ekottara-āgama
Kv	Kathāvatthu
Kv-a	Kathāvatthu-aṭṭhakathā
Tikap	Tikapaṭṭhāna
Th	Theragāthā
Th-a	Theragāthā-aṭṭhakathā
Thī	Therīgāthā
DĀ	Dīrgha-āgama
Dhp	Dhammapada
Dhs	Dhammasaṅgaṇī
Nidd1	Mahāniddesa
Nidd1-a	Mahaniddesaṭṭhakathā (= Saddhammapajjotikā)
Nidd2	Cullaniddesa
Nidd2-a	Cullaniddesaṭṭhakathā (= Saddhammapajjotikā)
Nett	Nettipakaraṇa
Paṭis	Paṭisambhidāmagga
Paṭis-a	Paṭisambhidāmaggaṭṭhakathā (= Saddhammappakāsinī)
Pj I	Paramatthajotikā I (Khp-a)
Pp	Puggalapaññatti
Pp-a	Puggalapaññatti-aṭṭhakathā
Ps	Papañcasūdanī (MN-a)
Ps-pṭ	Papañcasūdanī-purāṇaṭīkā (= Dutiyā Līnatthapakāsinī)
MĀ	Madhyama-āgama
Mil	Milindapañhā
MN	Majjhima-nikāya

Mp	Manorathapūraṇī (AN-a)
Mp-ṭ	Manorathapūraṇī-ṭīkā
Vibh	Vibhaṅga
Vin	Vinaya
Vism	Visuddhimagga
Vism-mhṭ	Visuddhimagga-mahāṭīkā
Vjb	Vajirabuddhi-ṭīkā
SĀ	Saṃyukta-āgama (T1, no. 99)
SĀ[2]	Saṃyukta-āgama (T1, no. 100)
SN	Saṃyutta-nikāya
Sn	Suttanipāta
Sn-a	Suttanipāta-aṭṭhakathā = Paramatthajotikā II (Pj II)
Sp	Samantapāsādikā
Spk	Sāratthapakāsinī (SN-a)
Spk-pṭ	Sāratthapakāsinī-purāṇaṭīkā
Sp-ṭ	Sāratthadīpanī
Sv	Sumaṅgalavilāsinī (DN-a)
Sv-ṭ	Sumaṅgalavilāsinī-purāṇaṭīkā

B. Dictionaries and other standard works of reference

BGS *The Book of Gradual Sayings*, 5 vols, trans. by F.L.Woodward and E.M. Hare. PTS, London, 1923–1926.

BHskt *Buddhist Hybrid Sanskrit Grammar and Dictionary*, vol. 2, by Franklin Edgerton. Delhi: Motilal Banarsidass Publishers, 1998.

CDB *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya*, trans. by Bhikkhu Bodhi, Boston: Wisdom Publications, 2000.

CMA *A Comprehensive Manual of Abhidhamma,* trans. by Bhikkhu Bodhi, Mahāthera Nārada, and U Rewata Dhamma. Kandy: Buddhist Publication Society, 1993.

CPED *Concise Pali-English Dictionary*, by A.P. Buddhadatta Mahāthera. Delhi: Motilal Banarsidass, 1997.

CPD *A Critical Pāli Dictionary*, eds. by V. Trenckner et al. Copenhagen: Royal Danish

Academy of Sciences and Letters, 1924–

DOP *A Dictionary of Pāli (Part I)*, ed. by Margaret Cone. Oxford, PTS, 2001.

DPPN *Dictionary of Pāli Proper Names*, 2 vols, by G.P. Malalasekera. London, 1937–1938.

HPL *A Handbook of Pāli Literature,* by Oskar von Hinüber. New Delhi: Munshiram Manoharlal, 1997.

LDB *Thus Have I Heard: The Long Discourses of the Buddha*, trans. by Maurice Walshe. London: Wisdom Publication, 1986.

MLDB *The Middle Length Discourses of the Buddha : A New Translation of the Majjhima Nikāya*, trans. by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi. Boston: Wisdom Publication, 1995.

PED *Pāli-English Dictionary*, by T.W. Rhys Davids and W. Stede. London: PTS, 1921–1925.

PL K.R. Norman, *Pāli Literature.* Wiesbaden: Otto Harrassowitz, 1983.

SVMCR *Satipaṭṭhāna Vipassanā Meditation: Criticism and Replies*. ed. by Buddhasāsanānuggaha organization. Yangon: Buddhasāsanānuggaha organization. 1977.

C. General

Be Burmese edition noted in PTS edition

CBETA Chinese Buddhist Electronic Text Association

CS Burmese edition from CSCD

CSCD Chaṭṭha Saṅgāyana CD-ROM (Vers. 3.0)

Ee PTS edition

PTS Pāli Text Society

Skt Sanskrit

T Taishō shinshū daizōkyō 大正新脩大蔵経

Thai Thai editon from BUDSIR on Internet (http://www.budsir.org/program/)

Trans Translation/ Translated

VRI Vipassana Research Institute, Igatpuri, India

Note 1

All Pāli quotations in this thesis are from the Pāli Text Society (PTS) editions. When editions of Pāli primary sources are not available in PTS editions I use Burmese edition in the CSCD. When there is preferred reading I note it in round bracket; when there is correction I note it in square bracket. In quoting the Pāli literature my references are to volume, page and line number. For

example, "DN I 64,$_{5\text{-}10}$" represents the *Dīgha-nikāya* volume 1, page 64, line 5–10. In the case of the *Saṃyuttanikāya* and the *Aṅguttaranikāya*, sometimes references are to *saṃyutta* or *nipāta* number and *sutta* number of PTS edition. For example, "SN 12:70" represents *Sutta* no. 70 in the *Nidānasaṃyutta* of the *Saṃyutta-nikāya*; "AN 4:123" represents *sutta* no. 123 in the *Catukkanipāta* of the *Aṅguttara-nikāya*. Sometimes the references are to both pages and *sutta* number for convenience of readers. For the *Dhammapada* and the *Suttanipāta*, quotations are by verse number.

Note 2

All Chinese Buddhist texts are cited from CBETA CD-ROM (Feb. 2006) published by the Chinese Buddhist Electronic Text Association in Taipei, Taiwan. In quoting the Chinese Buddhist texts, my references are to volume, page, column and line of the edition of *Taishō shinshū daizōkyō* (大正新脩大蔵経). For example, "T2, 96b,$_{2\text{-}5}$" represents *Taishō shinshū daizōkyō* volume 2, page 96, second column, line 2–5. In quoting the *Āgama* texts, references are also to the number of the *sutta* of the same edition. For example, "SĀ 347" represents *sutta* no. 347 in the *Saṃyukta-āgama*.

Note 3

All translations from primary sources (Pāli and Chinese) are mine unless otherwise stated. When I translate Pāli texts into English, I frequently consult the English translations by Ven. Bodhi (for details see the Bibliography) as well as those in the Pāli Text Society's publications. In order to translate consistently I used to adopt Bodhi's translation for technical terms.

Introduction

1. Statement of Thesis

This thesis aims to explore an important meditative doctrine in Pāli Buddhism, viz. the doctrine of *sukkhavipassaka*, dry-insight practitioner; the insight is described as 'dry' due to the lack of moisture of form-sphere *jhāna* experience. According to this meditation theory, it is possible for a practitioner to attain the final goal of Buddhism, that is, the complete cessation of one's mental defilements and suffering, by developing insight into the truths hidden in one's mind and body without the prior experience of form-sphere *jhāna* (Skt. *dhyāna*)*,* a meditative attainment normally recommended by most important canonical and post-canonical texts, through which the mind becomes highly concentrated and tranquil. It is said that this *sukkhavipassaka* doctrine is not explicitly expressed in the early Pāli *Nikāya* texts, wherein the *samathayānika* (one who makes calm as his vehicle) doctrine, which emphasizes form-sphere *jhāna* attainment as a prerequisite for enlightenment, is far more dominant. Though this *sukkhavipassaka* theory has been revived, put into practice, and believed by millions of Buddhist practitioners to be the authentic teaching of the Buddha, especially those in Burma since the early nineteenth century, some scholars have cast doubt on its authenticity, arguing that it is a later development not taught by the Buddha nor given in the Pāli *Nikāya*s. The different descriptions of this doctrine given by scholars also seem to contradict one another in some respects. The questions concerning the *sukkhavipassaka* doctrine, that is, whether the theory has its origins in the Pāli Canon and how exactly it is described in the Pāli Canon and commentarial literature, are extremely significant: not only are they scholarly issues unresolved in the field of Buddhist studies, but they are also the main concern of many Theravādin followers who adhere to the *sukkhavipassaka* doctrine to attain the final goal of Buddhism. This thesis attempts to draw on wider sources to examine the *sukkhavipassaka* doctrine in a more detailed way so as to gain a thorough picture of it and to evaluate its role in the early history of Buddhist meditation. I will argue that the *sukkhavipassaka* theory, which skips the development of *jhāna*, is already established in the Pāli Canon. I will also demonstrate that since the doctrine is shared by several early Buddhist schools, it could be regarded as the common heritage of those early Buddhist traditions, which was passed down from an earlier tradition, probably back to the time of the Buddha and his immediate disciples.

2. Situating of the Thesis

2.1 The General Background to Buddhist Meditation

According to the early Buddhist Canon, the Buddha taught two main ideas: suffering and the cessation of suffering.[1] It is said that ordinary beings (*puthujjana*), including beings in hell, animals, ghosts, humans, and celestial beings, wander about in the beginningless cycle of rebirth (s*aṃsāra*) and are all subject to suffering (*dukkha*)—suffering of birth, aging, illness, death, union with what is displeasing, separation from what is pleasing, not having what one wants, and the suffering intrinsic to the five aggregates. These beings do not realize by themselves the "four noble truths" (*ariyasacca*) as they really are and therefore are filled with and tortured by such mental defilements as greed (*lobha*), hatred (*dosa*), and delusion (*moha*). In order to be free from *saṃsāra* and the suffering it entails, beings are instructed to devote themselves to Buddhist practice (*paṭipatti*), which comprises three kinds of training (*sikkhā*): morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*).[2] Among these three, morality in speech and bodily behavior is a basis for mental concentration, as only when immoral behavior is absent can one establish good concentration and a peaceful mind. Concentration is in turn a proximate cause of wisdom, as by means of which alone, one penetrates into the ultimate truths and is capable of eradicating one's latent mental defilements and therefore the mass of suffering. For the cultivation of concentration and wisdom various meditation subjects (*kammaṭṭhāna*)[3] are prescribed in the early Buddhist Canon.

In the Pāli commentaries, meditation is classified into two categories: insight meditation (*vipassanā-bhāvanā*) and serenity meditation (*samatha-bhāvanā*). Insight meditation is meant to develop wisdom by means of seeing the three universal characteristics of mental and physical phenomena as they really are, that is, as governed by impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*). In contrast to insight meditation, serenity meditation is usually utilized to develop deep concentration and mental calmness such as the highly absorbed mental states, i.e., the four *rūpajjhānas* and the four *arūpajjhānas*. According to *Abhidhamma* texts, the concentrated mind can remain immersed in these eight *jhānas* for several hours up to seven days without

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[1] SN III 119,$_{5-7}$: "*Sādhu sādhu Anurādha pubbe cāhaṃ Anurādha etarahi ca dukkhañceva paññāpemi dukkhassa ca nirodhanti*. MN I 140,$_{14-16}$: *Pubbe câhaṃ bhikkhave, etarahi ca dukkhañ-c' eva paññāpem, dukkhassa ca nirodhaṃ*.

[2] SN I 103,$_{18-19}$ gives a verse describing the Buddha's practice: *sīlaṃ samādhi paññañca, maggaṃ bodhāya bhāvayaṃ; patto-smi paramaṃ suddhiṃ*. MN I 71,$_{27-29}$: *bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭhe va dhamme aññaṃ ārādheyya*. Also cf. Vajirañāṇa, 1987, pp. 6–16.

[3] *Kammaṭṭhāna* is translated as "meditation subject" following CMA (329); and Bhikkhu Ñāṇamoli (1991a, p. 90).

interruption.[4]

2.2 The Rise of *Sukkhavipassaka* Traditions in 20th Century Burma

Alhough a number of meditation subjects (*kammaṭṭhāna*) are recorded briefly in the Pāli Canon and elaborated in later commentaries, they might not have been practised by the majority of devoted Buddhists at every period of history and in every region because sometimes the lineage of meditative practice was lost or retained only by a minority in secluded forest or mountain areas. For example, it is reported that before the insight meditation traditions were imported from Burma, most Buddhists in Sri Lanka in the middle of the 20th century regarded that the attainment of *nibbāna* was inaccessible for both monks and lay people in the near future, and that Buddhist meditation was not practised seriously for one's final liberation from the circle of life and death (*saṃsāra*), as it is prescribed in the Pāli Canon.[5]

The situation in Burma and Thailand over the last two hundred years seems to be different. What concerns our discussion here are the meditation traditions in 20th century Burma because it is in modern Burma that the meditative approach of *sukkhavipassaka*, which bypasses the development of *jhāna*, has received its great revival[6]. The long-term debate on *sukkhavipassaka* in Pāli scholarship of the 20th century would not have arisen but for the revival of the *sukkhavipassaka* meditative traditions in the 20th century Burma. Therefore it will not be out of place to give a brief overview here of those *vipassanā* meditation traditions in modern Burma.

According to Houtman, since the 19th century, many writings on insight meditation had begun to appear sporadically in Burma,[7] and some Buddhist monks were even acknowledged to have attained the highest goal of Buddhism, the arahantship. This small trend of insight meditation continued to grow and expand gradually and in the course of time, various *vipassanā* meditation traditions sprang up. By the middle of the 20th century, the practice of *vipassanā* meditation had

4 Some technical terms used in this thesis will be further defined below in section 3.3.

5 Cf. Bond, 1992, pp. 137–142, 149, 155. Also cf. U Sīlānanda, 1982, p. 135. However, nowadays, besides *vipassanā* meditation centers, there are other forest hermitages where *samatha* meditation is practised (Cousins, 1996, p. 37; and Carrithers, 1983).

6 Half a century ago, King (1964, p. 197) has noticed that '…one must say that in contemporary Burmese Buddhism, the Direct or Vipassana Route has become the preferred or typical one…' For the forest meditation tradition of Thailand during the 19th century and 20th century, see Tambiah (1984) and Tiavanich (1997).

7 Houtman, 1999, pp. 7–8; and Houtman, 1990, pp. 38–41.

gradually become a prevalent phenomenon among both lay Buddhist and monks in Burma.

Some well-known meditation teachers from Burma who are believed to be Buddhist saints are Thilon Sayādaw (1786–1860), Ledi Sayādaw (1846–1923), Mingun Sayādaw (1869–1954)、Sunlun Sayādaw (1878–1952), Mohnyin Sayādaw (1873–1952), U Thet–gyi (1873–1946), U Ba Kin (1899–1971), Webu Sayādaw (1896–1977), Taungpulu Sayādaw (1897–1986), Mogok Sayādaw (1900–1962) and Mahāsi Sayādaw (1904-1982).[8] Among them Ledi Sayādaw and Mingun Sayādaw may be said to be the most important figures in the early stage of the *vipassanā* meditation movement in Burma, since other later meditation teachers are either their immediate disciples, descendents or influenced by their books on meditation.[9]

Ledi Sayādaw (1846–1923) is said to be the icon of modern Burmese Buddhism, which is prestigious in South-East Asia due to its promotion of *Abhidhamma* studies. In the early 20th century, Ledi Sayādaw was well respected by the Pāli Text Society (PTS) in Britain for his unrivalled knowledge of Pāli Buddhism. He is also acknowledged to be the first monk in the history of modern Burmese Buddhism, who exerted himself to spread to the lay population both *vipassanā* meditation and *Abhidhamma* studies.[10] To my best knowledge, he is also the first monk in modern Burma to advocate the *sukkhavipassaka* method in his systematic writings. Among those meditation teachers mentioned above, Mohnyin Sayādaw[11] (1873-1952) and U Thet-gyi (1873-1946) are immediate disciples of Ledi Sayādaw. Mogok Sayādaw (1900–1962)[12] and Webu Sayādaw[13] (1896–1977) are influenced by Ledi Sayādaw's writings on meditation. U Ba Kin[14] (1899–1971) learned *vipassanā*

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[8] For brief biographies of these meditation teachers, see Houtman (1990, appendix B) and Edhamma website (http://www.edhamma.com/). For field research on meditation centers in Burma, see Kim (1997; 1998); Kornfield (1993); Maquet (1980); and Bond (1987).

[9] Cf. Houtman, 1990, pp. 43.

[10] Cf. Jordt, 2001, pp. 11–12; King, 1992, pp. 120–21; Webu Sayādaw, 1991, p. 19 n. 6; Mahāsi Sayādaw, 2000c, pp. 111–12. According to Ludu Daw Ahmar (1994, p. 34), Ledi Sayādaw's religious works were copied in stone in memory of his great contribution to Buddhism. Some of his Pāli works were also collected in the CSCD published by VRI. For Ledi Sayādaw's bibliography, see Ledi Sayādaw (1999a, pp. iii–viii).

[11] For Mohnyin Sayādaw's teaching on meditation see Kornfield (1993, chapter 11).

[12] Mogok Sayādaw is also famous for teaching *Abhidhamma* and inventing a chart used to explain the law of dependent origination (*paṭiccasamuppāda*). For Mogok Sayādaw's teaching see U Than Daing (1996); Kornfield (1993, chapter 12); and Kyaw Thein (2000).

[13] Webu Sayādaw's meditation method is also based on the mindfulness of breathing (*ānāpānasati*). For meditative his teachings, see Webu Sayādaw (1991; 1992).

[14] For U Ba Kin's teaching on meditation, see King (1992, pp. 125–132); Confalonieri (2003, pp. 109–118, 127–161,

meditation from U Thet-gyi; and it is U Ba Kin's disciple, S.N. Goenka (1924–) who has worked hard to spread *vipassanā* meditation outside Burma by successfully establishing in about 25 countries around the world a number of meditation centers where the *vipassanā* meditation of Ledi's tradition is taught.[15]

Mingun Sayādw (1869–1954) is another important figure in spreading the *sukkhavipassaka* doctrine and practice in the early 20th century. Like Ledi Sayādaw, he is renowned for his achievement both in scriptural learning (*pariyatti*) and meditative practice (*paṭipatti*).[16] He is said to be a *dhamma* heir of the *vipassanā* tradition of Thilon Sayādaw (1786–1860), the most prestigious *arahant* of the 19th century in Burma. Mingun Sayādw is known to meditators outside Burma mainly because Taungpulu Sayādaw[17] (1897–1986) and especially Mahāsi Sayādaw (1904–1982) learnt *vipassanā* meditation from him. Nowadays, most of the internationally renowned Burmese meditation teachers are from the lineage of Mahāsi Sayādaw.[18]

The most important figure in spreading *vipassanā* meditation both inside and outside of Burma after its independence in 1948 was no doubt Mahāsi Sayādaw (1904–1982). In 1949 he was invited by the then Prime Minister, U Nu, and Sir U Thwin to teach meditation and reside at the Sāsana Yeiktha in the capital of Burma, Yangon, which later became the most well-known meditation center in the country and perhaps in the world.[19] Like Ledi Sayādaw and Mingun Sayādaw, Mahāsi Sayādaw was recognized as a great scholar and meditation teacher. His knowledge in *pariyatti* might be seen from both his heavy involvement in sorting through Pāli texts during the Sixth Buddhist Council (1954–1956) in Burma and his various writings on Buddhist practice that include a Burmese translation of the *Visuddhimagga*, a Burmese *Nissaya* (Pāli-Burmese word-for-word

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177–197) and Kornfield (1993, chapter 13).

[15] It should be noted that even though the disciples learn from the same meditation teacher, there may be subtle differences between the disciples, or between the disciples and their teacher in their way of teaching meditation. For U Ba Khin's teaching, see VRI (2003a, pp. 155–178) and King (1992, pp. 125–132). For Goenka's ten-day *vipassanā* course, see VRI (2003b, pp. 207–216).

[16] According to Bapat, P.V. and Dr. J.N. Takasaki (n.d.), Mingun Sayādw's works include the *Milinda-aṭṭhakathā, Peṭakapadesa-aṭṭhakathā, Kaṭhinaviniccaya* and *Nibbānakātha*.

[17] For Taungpulu Sayādaw's teaching, see Teich, 1996.

[18] For example, Shwedagon Sayādaw (U Paṇḍita, 1921–); Dhammananda Sayādaw (U Sīlānanda, 1928–2005; website: www.tbsa.org/); Chanmyay Sayādaw (U Janaka, 1928– ; website: www.chanmyay.org).

[19] According to Jordt (2001, pp. 105–106), there were 332 meditation centers of Mahāsi tradition in 1994. Since the opening of Mahāsi Sāsana Yeiktha in 1947, more than one million meditators (1,085,082) had undertaken an intensive course of meditation there.

translation) for the *Visuddhimagga-mahāṭīkā* and two Pāli works, the *Visuddhiñāṇakathā* (A Discourse on Purification and Knowledge) and the *Visuddhimagganidānakathā* (An Introduction to the *Visuddhimagga*).[20] As we will see below, it was Mahāsi Sayādaw's teaching and writing on *vipassanā*, in the *Visuddhiñāṇakathā* that drew the eyes of Pāli scholars outside Burma to the doctrine of *sukkhavipassaka*, and thus aroused debate in the Pāli scholarship.

2.3 The First Monk to Advocate *Sukkhavipassaka* Practice in the 20th Century

To our best knowledge, Ledi Sayādaw was probably the first scholar monk in the 20th century to advocate in his writings the development of *vipassanā* meditation without form-sphere *jhāna* as its basis.[21] His *Bodhipakkhiya Dīpanī*, which is, in his own words, "aimed at the lowest of the Buddhist saints (*ariyas*), namely the *bon-sin-san*, *sukkhavipassaka sotāpanna*", was written on June 1904.[22] In this book, Ledi Sayādaw states:

> These fifteen *dhamma*s are the property of the highest *jhānalābhī* (Attainer of *jhānas*). So far as *sukkhavipassaka* (practising Insight only) individuals are concerned, they should possess the eleven of *caraṇa dhamma*s, i.e., without the four *jhānas*.[23]

According to another book, the *Ānāpānadīpanī*, written by Ledi Sayādaw on March 1904, it is clear that he taught mindfulness of breathing in a way that conforms to the theory of *sukkhavipassaka*:

> It is also permissible to proceed to vipassanā from the second *jhāna*, or from the first *jhāna*, or from the access stage prior to full attainment of *jhāna*, or from the connection stage, or even from the counting stage after one has overcome the wandering tendencies of the mind.[24]

However, unlike Mahāsi Sayādaw, Ledi Sayādaw's writings and teaching did not attract any

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[20] Mahāsi Sayādaw authored more than seventy books, some of which are available in English (see, http://www.mahasi.org.mm). For a complete biography, see U Sīlānanda (1982).

[21] It is uncertain whether those Burmese authors mentioned by Houtman (1999, pp. 7–8), who wrote books on *vipassanā* in the 19th century, encouraged people to follow the way of *sukkhavipassaka*.

[22] Ledi Sayādaw, 1999a, p. 195.

[23] Ledi Sayādaw, 1999a, p. 160.

[24] Ledi Sayādaw, 1999b, How To Proceed To Vipassanā section, para. 1.

attention or criticism and thus gave no rise to debates at an international level during his time despite the fact that he was actually the first monk in Burma to encourage people to follow the direct *vipassanā* method. One probable reason could be that the English translations of his books on meditation appeared very late, some only first translated in 1952, and they are not easily available outside Burma.[25]

2.4 Mahāsi Sayādaw's Works on *Vipassanā* Meditation

It seems that Mahāsi Sayādaw's writings include much more Pāli sources about the theory of *sukkhavipassaka* than those of any other meditation teacher in Burma. Mahāsi Sayādaw learned *vipassanā* meditation from Mingun Sayādaw for four months in 1932. He started to teach *vipassanā* meditation in 1938, first to his relatives and then his followers. From then on he began to write books on *vipassanā* for the benefit of meditators who came to learn from him. The first book was his Burmese Nissaya of the *Mahāsatipaṭṭhānasutta*. In 1944, he took seven months to complete a treatise of more than 800 pages, titled *The Method of Vipassanā Meditation*.[26] This work was later translated from Burmese into Pāli by Bamaw Sayādaw and published in 1999; the Pāli title of this translation is *Vipassanānayappakaraṇa* (The Method of *Vipassanā*). This book was the most comprehensive book on *vipassanā* meditation among Mahāsi Sayādaw's writings, and should have been the essential source for understanding Mahāsi's *vipassanā* doctrine. However, this treatise was not used by those scholars who had launched criticism on Mahāsi's teaching of *vipassanā* meditation.

Another important work of Mahāsi Sayādaw is the *Visuddhiñāṇakathā*, which was originally written in Burmese and later translated into Pāli by himself in 1950. This treatise was written to explain the progress of insight knowledge and was originally intended for meditators who had concluded a strict course of practice at the Mahāsi Yeiktha. It was not originally intended for wider publication. However, at the request of the translator, Ñāṇaponika Thera (1901–1994), the founder

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[25] See Ledi Sayādaw, 1999b, "Editor's Foreword".

[26] *The Method of Vipassanā Meditation* consists of two volumes. According to Mahāsi (1991, pp. 3–4), the first volume deals with the theory of *vipassanā*, while the second with the practice of *vipassanā*. In all the chapters, except chapter five which is the only one translated into English, discussions are made with reference to Pāli texts, commentaries and sub-commentaries. U Sīlananda (1982, p. 62) comments: "A considerable number of books on *vipassanā* have been written and published in Burma. However, none has yet been found like this text book on 'The method of *Vipassanā* meditation' which is remarkably comprehensive in the field of practical *Vipassanā*".

of the Buddhist Publication Society (BPS) in Sri Lanka, an English translation was published in Sri Lanka in 1965.[27] In this treatise, Mahāsi Sayādaw gives a brief description of the method of *suddhavipassanāyānika* ("one who has bare insight as his vehicle") a synonym of *sukkhavipassaka*:

> *Tesu suddhavipassanāyānikena yoginā yathāvutta-sīlavisuddhiyā sampannakālato paṭṭhāya nāmarūpapariggahe yogo kātabbo. Yogaṃ kurumānena ca attano santāne pākaṭāni pañcupādānakkhandha- saṅkhātāni nāmarūpāni yāthāvasarasato pariggahetabbāni.*[28]
>
> Among them, the practitioner making bare insight his vehicle should endeavor to contemplate the mental and physical phenomena when purification of morality has been established. In doing so, he should contemplate, according to their characteristics, the five aggregates subject to clinging, i.e. the mental and physical phenomena that become evident to him in his own continuity [of mind and body].

With regard to the training of concentration needed for developing wisdom, Mahāsi Sayādaw states that though *sukkhavipassakas* do not possess full absorbed concentration (*appānasamādhi = jhāna*) or access concentration (*upacārasamādhi*), they do develop momentary concentration, which alone is sufficient to fulfill the training of concentration needed for the development of wisdom.[29]

2.5 Debates on the *Sukkhavipassak*a during the Third Quarter of the 20th Century

In 1955, Mahāsi Sayādaw at the request of Prime Minister of Sri Lanka sent his disciples headed by U Sujata to Sri Lanka to teach *vipassanā* meditation. Thereupon some Sinhalese monks started to criticize Mahāsi Sayādaw for his teaching of *vipassanā* meditation. The most outspoken criticism came from three elders of the Vajirārāma temple in Colombo: Soma Thera, Kassapa Thera, and Kheminda Thera.[30] Among the three, Soma Thera and Kheminda Thera offered more substantive and scholarly critiques of Mahāsi Sayādaw's *sukkhavipassaka* teaching.[31] Both of them objected to the teachings of Mahāsi Sayādaw on two grounds: to practise *vipassanā* meditation

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[27] Mahāsi Sayādaw, 1985, pp. iii–v. Its Pāli version in Burmese script was published in 1956 in Burma.

[28] Ibid, p. 50.

[29] Ibid, p. 53.

[30] Cf. Bond, 1992, pp. 162–171; Houtman, 1990, p. 186; Buddhasāsanāuggaha Organization, 1979, pp. i–v. Gombrich, 1983, p. 28.

[31] Bond (1992) points out that Kasspa Thera's emotional criticisms against Mahāsi Sayādaw reflect "the intensity of the threat perceived in the [Burmese] bhāvanā movement by [Sinhalese] traditionalist monks" (p.164).

without having attained *jhāna* beforehand, as taught by Mahāsi and his followers, (1) lacked scriptural authority and (2) violated the paradigm of the gradual path taught in the Pāli Canon, which represents the words of the Buddha.

Soma Thera's view on Buddhist meditation is revealed in his article, "Contemplation in the *dhamma*", published in 1959. In this article he emphasizes the importance of gradual training, gradual work, and gradual practice with reference to the attainment of *nibbāna*. He repeatedly points out the necessity of *jhāna* attainment:

> It is certain that, from the structure of the *Satipaṭṭhāna Suttas*, the testimony of other suttas, and the whole architecture of the Noble Eightfold Path seen from different angles, there is no getting away from the fact that the development of insight is impossible to one who has not brought into being the antecedent part of the Path, at least, the first *jhāna*. This is because it is admitted on all hands that the lowest *jhāna* needed in the Supramundane Path is the First *Jhāna*.[32]

Soma Thera insists that the Buddha only attributes the abandoning of the five hindrances (*nīvaraṇa*)[33] through suppression to those practitioners who attain at least the first *jhāna* and according to the Buddha's words in the Pāli texts, to develop insight, the attainment of the first *jhāna* is definitely not optional, but rather it is indispensable.[34]

Kheminda Thera holds similar views to that of Soma Thera. While Soma Thera made arguments mainly based on the Pāli Canon, Kheminda Thera further tried to argue that Mahāsi Sayādaw's understanding of the "purification of mind" (*cittavisuddhi*) and the *sukkhavipassaka* theory in his *Visuddhiñāṇakathā* are wrong and find no support from Pāli commentarial literature. In an article published in the Sri Lankan journal, *World Buddhism*, in 1966, he insisted on the inevitability of *jhāna* meditation, criticizing Mahāsi Sayādaw for including momentary concentration (*khaṅikasamādhi*) into the definition of *citta-visuddhi*.[35] Kheminda Thera argued that right concentration (*sammāsamādhi*), and the faculty of concentration (*samādhindriya*) are defined by the Buddha as the four *jhānas*, which means form-sphere *jhāna* attainment is not optional for

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32 Soma Thera, 1959, p. 360.

33 They are 1. sensual desire (*kāmacchanda*), 2. ill will (*byāpāda*), 3. sloth and torpor (*thīnamiddha*), 4. restlessness and remorse (*uddaccakukkucca*), and 5. doubt (*vicikicchā*).

34 Soma Thera, 1959, pp. 361–362.

35 Buddhasāsanāuggaha Organization, 1979, pp. 1–14.

enlightenment.[36]

Against Kheminda Thera's critique, Ñāṇuttara Sayādaw[37] wrote a rejoinder to dispute Kheminda's view, which was also published in the same magazine. From then a series of debates on the topic of *sukkhavipassaka* appeared in *World Buddhism*, from the July 1966 to December 1970. These papers were later collected and published in a book by Mahāsi Sāsana Yeiktha in 1979, titled *Satipaṭṭhāna Vipassanā Meditation: Criticisms and Replies*.[38] The articles of Ñāṇuttara Sayādaw provide very useful information about *sukkhavipassaka* theory, and hence are of great help to my research.

Ñāṇamoli Thera is another famous scholar monk in Sri Lanka from this period, who also cast doubt, but not sharply, on the direct *vipassanā* meditation that skips the practice of *jhāna*. In his English translation of the Pāli commentary to the *Khuddakapāṭha*, Ñāṇamoli Thera gave a short comment on the *sukkhavipassaka* theory in a note:

> '*Sukkhavipassaka*—Bare insight practitioner' (or 'Dry insight practitioner'): a commentarial term for one who practises insight not on *jhāna*. … It is nowhere stated in the suttas that the Path can be actually attained in the absence of *jhāna*. … So a *sukkhavipassaka* would seem to be one who, at minimum, does not use *jhāna* for insight for attaining the Path.[39]

Ñāṇamoli Thera here seems to reject the origin in Pāli *Nikāya*s of the idea that "noble path" (*ariyamagga*) can be achieved by one who has not attained *jhāna* concentration. He suggests another definition of *sukkhavipassaka*, which differs from the one given in his English translation of the *Visuddhimagga* that defines *sukkhavipassaka* as "bare-(or dry-) insight practitioner (one who attains the path without previously having attained *jhāna*)".[40]

It should be mentioned that not every scholar monk in Sri Lanka at that time disagreed teaching of *sukkhavipassaka*, which obviously received its revival only in Burma. For example, Vajirañāṇa Thera in his *Buddhist Meditation in Theory and Practice*, wrote thus:

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36 Buddhasāsanāuggaha Organization, 1979, pp. 1–14.

37 Ñāṇuttara Sayādaw, who was a valuable assistant of Mahāsi Sayādaw in both the field of *paṭipatti* and *pariyatti*, is the chief compiler and author of the *Sāsana Pitaka Pāli-Burmese Dictionary*, the most voluminuous of the extant Pāli dictionaries over the world. Cf. U Sīlānanda, 1982, pp. 90, 178, 236.

38 Buddhasāsanāuggaha Organization,1979, p. v.

39 Ñāṇamoli, 1991c, pp. 192–93 n. 25.

40 See Ñāṇamoli, 1991a, p. 876 "Pali–English Glossary".

> Even in the Buddhist system the *Jhāna* …, is not the only means of gaining perfection, nor is it indispensable. For example it is not absolutely necessary for the attainment of Arahatship; for we read of those Arahats called "*Sukkhavipassakā*" (lit. "dry-seers")[41]

Ñāṇaponika Thera, who had learned *vipassanā* meditation at the Mahāsi Yeiktha before the opening of the Sixth Buddhist Council, in his book, *The Heart of Buddhist Meditation*, states:

> It is the combined practice of Tranquility and Insight which is most frequently described in the Buddhist scriptures. But we meet also, and not at all rarely, with a method which, in later terminology, is called the practice of Bare Insight (*sukkhavipassanā*), i.e. the direct and exclusive meditative practice of it without a previous attainment of the Absorptions [*jhanās*].[42]

While being aware that the term '*sukkhavipassanā'* is a later one, Ñāṇaponika Thera not only acknowledges the validity of the practice of bare or dry insight but also regards it as an authentic teaching in the Pāli Canon.

Judging from the discussion above, it is clear that among Theravādin scholar monks there seems to be no agreement as to the definition of '*sukkhavipassaka*': while Ledi Sayādaw and Mahāsi Sayādaw equate *sukkhavipassaka* with one who can successfully develop insight without having had *jhāna* attainment, Kheminda Thera and Ñāṇamoli Thera suggest otherwise. Thus, it still seems to remain an open question requiring further investigation as to whether or not the direct way of *vipassanā* meditation without *jhāna* finds support in the Pāli Canon and commentaries.

2.6 Other Recent Studies Related to the *Sukkhavipassaka* Doctrine

During the last two decades, the debates on *sukkhavipassaka* doctrine have continued. Recent Pāli scholars have disagreed as to the question of whether or not the method of *vipassanā* meditation skipping *jhāna* has its origin in the Pāli Canon (or whether it was taught by the Buddha). The opinions of scholars related to this question can be conveniently divided into three groups.

Group (1)

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[41] Vajirañāṇa, 1987, p. 141. This book is the outcome of three years of research (1933–1936) when he studied at the University of Cambridge.

[42] Ñāṇaponika, 1975, p. 103

The first group argues that the *sukkhavipassaka* approach is not only justified by later Pāli commentaries but also corresponds to the ideas expressed in the *Nikāyas* or the Buddha's words.

King proclaims that jhānic practice is originally Brāhmaṇical-yogic or non-Buddhist; only *vipassanā* meditation sets Buddhism apart from all other religious meditative practices. With respect to *sukkhavipassaka*, King comments thus:

> *Vipassanā* is absolutely essential to Nibbānic attainment, but the peaceful abidings (*jhāna*s and formless meditations) are not. Although this is not clearly formulated in the Pāli Canon, the later tradition recognizes as authentic those bare-insight practitioners or "dry-visioned saints" who, with no reference to jhānic attainments, let alone the higher formless meditations, achieve arahantship.[43]

King observes that the *sukkhavipassaka* doctrine is not formulated, but rather already implied in the Pāli canon.[44]

In his work aimed to investigate *jhānas* from the perspective of the Theravāda tradition, Gunaratana Thera reaches a conclusion in terms of *Abhidhamma* concepts:

> Thus, the answer to question whether *jhāna* is needed to reach *nibbāna* is clear, settled by the recognition of two kinds of *jhāna*: mundane *jhāna* is helpful but not absolutely necessary; supramundane *jhāna* is essential but doesn't necessarily presuppose the mundane. It results from insight either alone or in combination with mundane *jhāna*.[45]

With regard to the origins of *sukkhavipassaka* theory, Gunaratana Thera claims that a number of *suttas* indeed provide evidence of it.[46]

Group (2)

The second group views the *sukkhavipassaka* approach as being somewhat alien to the teaching of the Pāli *Nikāya*s and suggests that while insight meditation is the key to *nibbāna*, a certain level of *jhāna*, as a stepping stone, is still indispensable for the realization of *nibbāna*.

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[43] King, 1992, p. 16.

[44] King, 1992, p. 116.

[45] Gunaratana Thera, 1985, p. 213.

[46] Gunaratana Thera, 1985, pp. 148–149.

In an article dealing with the origins of insight meditation, Cousins tends to deny the origin of *sukkhavipassaka* in the earlier Pāli texts, writing:

> The later tradition does accept that there were arahats 'liberated by wisdom' (*paññāvimutta*) who had not developed all or even any of the four *jhānas*. However, the actual references to such arahats in the earlier texts seem mostly to say that they had not developed the formless attainments or the first five *abhiññā*. The first four *jhāna*s are conspicuously not mentioned.[47]

Cousins argues that the possibility of omitting *jhāna* is well-established only in the post-canonical commentaries, while in the Buddhist Canon, the development of insight normatively follows after *jhāna* or *samatha*.[48] In response to Cousins's viewpoint about the position of the *jhāna* in the Pāli Canon, Gombrich summarises: "In his [i.e. Cousins's] view, all the canonical texts assume (even if they do not state explicitly) that attainment of the four *jhāna[s]* is a prerequisite not merely for Enlightenment but even for stream-entry".[49]

Based on his study of the thirty-seven factors of enlightenment (*bodhipakkhiyā dhammā*), Gethin comments on the development of *jhāna* at the conclusion of his book, *The Buddhist Path to Awakening*:

> The texts immediate solution is that we must attempt to still the mind— we must practise calm (*samatha*) and concentration (*samādhi*)…….So, in the technical terminology of the texts, one must cultivate the *jhānas*.[50]

Gethin criticizes King for taking *jhāna*s as somehow not really 'Buddhist', and argues that *jhāna* meditations are the heart of the early Buddhist meditation. In Gethin's opinion, some modern scholars such as King misunderstood Buddhaghosa, the most important commentator in Pāli Buddhism, as they fail to grasp adequately the theory of meditation presented in the *Nikāya*s and *Abhidhamma* texts.[51]

Crangle also suggests that in the Pāli Canon, "right concentration" is defined as the four *jhāna*s

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47 Cousins, 1996, p. 57.

48 Cousins, 1996, pp. 50, 56. Also cf. Cousins, 1984, pp. 55–68.

49 Gombrich, 1996, p. 126, n.21.

50 Gethin, 1992, p. 345.

51 Gethin, 1992, pp. 346–350.

and is the final qualifying attainment for the development of insight leading to wisdom.[52] He wrote, "In the Buddhist meditative context, salvation implies varying degrees of skill in *jhāna* combined with wisdom, *paññā*".[53] According to Crangle, modern scholars and contemplatives' separation of *samatha-bhāvanā* from *vipassanā-bhāvanā* is not shown in the earliest Pāli *suttas* that instead instruct "a single method wherein two interdependent and interactive aspects mature to a flawless soteriological harmony".[54]

Group (3)

With regard to the question of whether *jhāna* is necessary for enlightenment, the stance of scholars in the third group seems to be a compromise between the first and second group. In an unpublished article, "*Jhāna*s and the Lay Disciple: According to the Pāli Suttas", Bhikkhu Bodhi adopts a new approach to this question. He examines the descriptions in the *Nikāya* texts of the personal qualities and lifestyles of noble lay disciples and suggests the following:

> A number of texts on stream-enterers and once-returners imply that they do not possess the *jhāna*s as meditative attainment which they can enter at will. … It thus seems likely that stream-enters and once-returners desirous of advancing to non-returnership in that very same life must attain at least the first *jhāna* as a basis for developing insight.[55]

Thus, Bhikkhu Bodhi's suggestion on the question as to the origins of *sukkhavipassaka* is distinct from the members of the first and second group as we have seen above.[56]

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52 Crangle, 1994, p. 257.

53 Crangle, 1994, p. 235.

54 Crangle, 1994, pp. 263–264.

55 In an email dated 9 June 2004, Ven. Bhikkhu Bodhi replied to my question about *sukkhavipassaka* and sent me this article, which was written by him "years ago". It now available on internet, see Bodhi (2004).

56 In the same email, Ven. Bhikkhu Bodhi says: "So far as I can see, there is no explicit recognition of a dry insight *arahant* in the Nikayas, and no indication of an approach to *arahants*hip that can dispense with the jhanas. … and so far as I have been able to determine, the first two stages of realization (stream-entry and once-returning) can be attained without jhana. The point where jhana becomes, if not essential, extremely important is in making the transition from the second stage to the third, non-returning. … It is preferable…. to see the dry-insight *arahants*….as a commentarial innovation not found in the suttas. (Which does not mean there is no such thing!)." Later in an article published in 2007, Bhihhu Bodhi (2007, p. 74) suggests that SN 12:40 gives a very delicate hint that such an achievement is possible: "But as I read it, even the older version of the *sutta*, S 12:70 and perhaps too M-Vin, originally intended to establish the possibility of *arahants*hip without the *jhāna*."

Anālayo holds exactly the same view as Bhikkhu Bodhi's. In his informative book that investigates the *satipaṭṭhāna* doctrine in the four *Nikāya*s, Anālayo comments on the relation between the realization of supramundane attainment and the experience of absorption (*jhāna*) thus:

> Although absorption abilities are not directly mentioned in the *Satipaṭṭhānasutta*, the general picture provided by the *suttas* suggests that the ability to attain at least the first absorption is required for the higher two stages of awakening.[57]

Judging from our survey of the rise of *sukkhavipassaka* traditions in Burma and the different opinions held by modern Pāli scholars on the concept of *sukkhavipassaka*, it is clear that a more detailed study of the *sukkhavipassaka* doctrine in Pāli Buddhism is in need.[58]

Though these debates on the *sukkhavipassaka* theory in the Pāli scholarship seem unresolved, until now the majority of *vipassanā* meditation teachers in Burma still follow the direct way of *vipassanā* meditation without requiring *jhāna* attainment as a prerequisite for enlightenment.[59] To my best knowledge, very few teachers in Burma are reported to have taught meditators to gain the ability of accquiring *jhāna* states before they practise *vipassanā* meditation.[60]

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[57] Anālayo, 2003, p. 82.

[58] With regard to the research of Buddhist meditation, I do notice that there exist another two groups, which consider *vipassanā* meditation (or *paññā*) and *samatha* meditation (or *samādhi*) to be two separate and different soteriological approaches simultaneously existing in the *Nikāya* texts. The fourth group maintains that some tension or contradiction between these two approaches could be found in the *Nikāya* texts. In order to resolve the seeming contradiction, members of this group have proposed different theories about the development of Buddhist meditation in the *Nikāya* world. Some scholars belonging to this group, as already noticed by Rupert Gethin (1998, pp. 200–201), are La Vallée Poussin, Schmithausen (1981), Griffiths (1981; 1986), Bronkhorst (1993), Vetter (1988), and Gombrich (1996). The fifth group, including Keown (2001) and Mills (2004) agree that *samatha* and *vipassanā* are two different approaches, but they think it reasonable that both approaches co-exist in the same tradition. Since their idea that concentration or *samatha* alone can lead to liberation contradicts the principle acknowledged by most Buddhist traditions such as Theravāda and Sarvāstivāda that only wisdom, instead of concentration, leads to liberation, I will not adopt in this thesis the research approaches of the fourth and fifth groups.

[59] Dhammapiya (2004) comments that "In the present age, Buddhists in Burma (Myanmar) mostly practice *vipassanā* meditation without developing *samatha jhāna*"(p. 127).

[60] For example, Pa-Auk Sayādaw (1934–) is famous for his jhāna-first approach. Meditators are instructed to first cultivate *jhāna* attainment through mindfulness of breathing or *kasiṇa* meditation, and then practice *vipassanā* meditation. (Another unique characteristic of his teaching distinct from other traditions is that *Abhidhamma* theory is almost entirely applied to practical *vipassanā* meditation.) Nevertheless, Pa-Auk Sayādaw's teaching is not without controversy. According to Jordt (2001, p. 137) and Houtman (1999, p. 272), Pa-Auk Sayādaw's voluminous book, was

3. Methodology and Sources

From the discussion above, we find that several questions related to the *sukkhavipassaka* doctrine can be put forward.

On account of the lack of agreement between scholars as to the doctrine's origins in the Pāli Canon, the first question is to what extent the *sukkhavipassaka* doctrine which completely ignores the *jhāna* experience can find support in the Pāli Canon?

Since there are also differing opinions on the definition of *sukkhavipassaka* and scholars usually gave incomplete informations from the Pāli exegetical literature, the second question that could be asked is how exactly do those Pāli commentators delimit this doctrine and what materials in the Pāli Canon are used as their sources in describing the *sukkhavipassaka* doctrine?

If there is no indication at all in the Pāli Canon of the likelihood that one could attain Buddhist sainthood without the help of *jhāna* attainment, the third question that should be posed is from where did those ancient Pāli commentators source the *sukkhavipassaka* doctrine? Did they simply invent this theory by themselves? Or did they borrow this idea from elsewhere? Scholars who deny the canonical origins of the *sukkhavipassaka* doctrine do not provide us with satisfactory answers to these questions.

Since modern Pāli scholars who discuss the origins of *sukkhavipassaka* doctrine use mainly the Pāli sources preserved by Theravāda school, we may also ask whether it is possible that the *sukkhavipassaka* doctrine is not peculiar to the Pāli commentarial tradition, but rather common to and accepted by other early Buddhist schools, such as Sarvāstivāda.[61] If the texts of other early

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banned by the Ministry of Religious Affairs from 1995 due to its implied criticism of the other *vipassana* methods. His book was not allowed to be published openly in Burma until 2005. For Pa-Auk Sayādaw's teachings, see Pa-Auk Sayādaw(2000; 1998a; 1998b). According to a meditation teacher in Taiwan, who practiced *vipassanā* for three years at the Paṇḍitārāma in Yangon, U Paṇḍita Sayādaw (1921–), who became the next Ovādācariya (Principle Preceptor) of the Mahāsi Yeiktha after the demise of Mahāsi Sayādaw in 1982, also teaches meditators to attain *jhāna*, but only after they complete the course of *vipassanā* meditation.

[61] According to Yin-shun, the schism of Buddhist Saṅgha in India into two main braches, the Mahāsaṅghika and the Sthavira occurred before 300 B.C. A further division within the Sthavira yielded the Sarvāstivāda and Vibhajyavāda. One sub-school of the Vibhajyavāda is Tāmraśāṭīya, which early established itself in Sri Lanka. For the schism of early Buddhist sects in India, see Yin-shun (1971, pp. 867–870); Yin-shun (1981, pp. 315–354); Lamotte (1988, pp. 517–592);

Buddhist schools clearly present a similar doctrine to the *sukkhavipassaka* doctrine of Pāli Buddhism, what would that mean?

In order to answer these questions I divide this thesis into three parts, wherein the philological method and comparative method are utilized accordingly.

In this thesis, Part 1, "The Study of *Sukkhavipassaka* in the *Nikāya* Texts", is designed to answer the first question. Here the materials from the *Nikāya* texts are treated broadly and synchronically; there is no attempt to imply any historical development of Buddhist meditation in the *suttas*, because there is indeed a lack of proper methodology for the stratification of the *suttas* in the four *Nikāyas*.[62]

Part 2, "The Study of *Sukkhavipassaka* the Pāli Commentarial Literature", is meant to answer the second question above. In this part, I will examine all Pāli passages related to *sukkhavipassaka* theory in the Pāli commentarial literature. I depend on the Chaṭṭha Saṅgāyana CD-ROM (CSCD v.3) published by Vipassana Research Institute (VRI), utilizing its search function to locate all passages relevant to key words such as *sukkhavipassaka*, *suddhavipassanāyānika, vipassanā-yānika*, and *khaṇikasamādhi*. This should provide sufficient commentarial materials and serve the purpose of exploring the *sukkhavipassaka* doctrine in the Pāli exegetical literature.

Part 3, "Counterparts of the *Sukkhavipassaka* Doctrine in Other Buddhist Schools", is devised to answer the last three questions. With the help of Akanuma's work[63], I identify the Chinese *Āgama* parallels to those Pāli *suttas* that were either selected in Part 1 or viewed by Pāli commentators to be a canonical testimony for *sukkhavipassaka* theory. The aim is to see whether or not the Chinese parallels preserve a similar doctrine to that of Pāli Buddhism. I will also locate, with the help of CBETA CD-ROM, and explore the commentaries of early Buddhist schools other than Theravāda on those Chinese canonical parallels. By doing so, I aim to find out the orthodox opinions held by other early Buddhist traditions on the issue of *sukkhavipassaka*.

For Part 1 of this thesis, the primary sources will be the first four *Nikāyas*, simply because they

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Hirakawa (1990, pp. 105–126); Dutt, (1987, pp. 34–56). For Vibhajjavādins, also see Cousins (2001. pp. 131–182). For an introduction to Buddhist schools see Cox (2004).

[62] I agree with Hamilton (2000, p. 5), who says: "Any attempt to take into account a diachronic perspective would immediately render one vulnerable to far more serious criticism from those who suggest one should take the entire Pāli canonical corpus as being 'simultaneously preserved".

[63] Akanuma, 1929.

contain sufficient materials to explore the *sukkhavipassaka* doctrine in the Pāli Canon. However, a few important passages from the fifth *Nikāya*, i.e. the *Khuddaka-nikāya*, and the *Puggalapaññatti* will be drawn on. The Chinese parallels to those *Nikāya* passages preserved in the *Āgamas* will also be cited to compare with their Pāli counterparts when necessary.

The sources used in Part 2 are Pāli commentaries (*aṭṭhakathā*) on the Pāli Canon and their subcommentaries (*ṭīkā*), together with the *Visudhimagga* and its subcommentary, the *Visudhimagga-māhaṭīkā*. In quoting the Pāli literature, I follow the PTS editions, whether canonical or post-canonical. On the occasion that the PTS editions are not available or seem unreadable, I use the editions of Chaṭṭha Saṅgāyana CD-ROM (v.3) published by Vipassana Research Institute (VRI), India.

Sources for Part 3 are the canonical and post-canonical materials belonging to early Buddhist schools other than Theravāda, which are mainly preserved in Chinese. All of them are closely related to the *Susīma Sutta* (SN 12:70). I will compare two Chinese versions of the *Susīma Sutta* —one is preserved in the Chinese *Saṃyukta-āgama* 雜阿含經 (*Za-ahan-jing*)[64], the other in the Chinese *Mahāsāṃghikavinaya* 摩訶僧祇律 (*Mohe-sengqi-lu*)[65]—with its Pāli counterpart, which is regarded by some modern Pāli scholars and ancient Pāli commentators as important evidence in the *Nikāya* texts for the *sukkhavipassaka* doctrine. This section will also investigate in detail the comments on the same *sutta* given in the *Abhidharma* works of the Sarvāstivāda, such as the Chinese *Abhidharmamahāvibhāṣāśāstra* 阿毘達磨大毘婆沙論 (*Apidamo-dapiposha-lun*), of which the original texts are now lost,[66] and those given in the **Satyasiddhisāstra* 成實論

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[64] The text (T2, no. 99) is a Chinese counterpart of the Pāli *Saṃyutta-nikāya*. It was translated into Chinese by Bao-yun 寶雲 between 435–445 C.E. based on the original manuscript either read out by Guṇabhadra 求那跋陀羅 or brought from Ceylon by Fa-xian 法顯. Cf. Yin-shun, 1983, p. 1. According to Enomoto (2001, pp. 31–41), the original manuscript was less likely brought by Fa-xian from Ceylon than it was by Guṇabhadra from the middle reaches of Ganges.

[65] The text (T22, no. 1245) is the Vinaya of the Mahāsāṃghikas. It was translated into Chinese by Buddhabhadra and Fa-xian during 416–418 C.E., based on a manuscript found by Fa-xian at Pāṭaliputra. Cf. Yin-shun, 1971, p. 70; Prebish, Charles, 1994, p. 57.

[66] There are three Chinese translations: 1. *Mahāvibhāṣāśāstra* 阿毘達磨大毘婆沙論 *Abidamo-dapiposa-lun* (T27 no. 1545); 2. **Abhidharmavibhāṣaśāstra* 阿毘曇毘婆沙論 *Abitan-piposa-lun* (T28, no. 1546); 3. **Vibhāṣāśāstra* 鞞婆沙論 *Piposa-lun* (T28, no. 1547). The earliest translation is *Piposa-lun*, which was first translated by Saṃghabhūti 僧伽跋澄 in 383. C.E. and revised by Saṃghadeva 僧伽提婆 in 389 or 390 C.E. The second translation is *Abitan-piposa-lun*,

(*Cheng-shi-lun*) by Harivarman (3rd-4th Century C.E.).[67] Materials relevant to the *sukkhavipassaka* doctrine found in other non-Theravādin commentarial texts, such as **Abhidharmasaṃgīti-paryāyapādaśāstra* 阿毘達磨集異門足論 (*Apidamo-jiyimenzu-lun*), which is considered by scholars to be one of the oldest Sarvāstivāda Abhidharma texts,[68] and the *Yogācārabhūmiśāstra* 瑜伽師地論 (*Yuqieshi-di-lun*)[69], which contains exegeses on Sarvāstivādin *Āgama* passages, are also cited as evidence for the existence of the *sukkhavipassaka* doctrine in the early history of Indian Buddhism. For the sake of convenience, all the Chinese texts are taken from the Chinese Buddhist Electronic Text Association CD-ROM (Feb. 2006 version).

Secondary sources are also essential for my research; most of them have been mentioned above in section 2. Among them, the most important are the following: *Satipaṭṭhāna Vipassanā Meditation: Criticisms and Replies* compiled by Buddhasāsanāuggaha Origination[70], all English translations of the Mahāsi Sayādaw's *suttas*, the *Visuddhiñāṇakathā*[71], and the *Vipassanānaya-ppakaraṇa*[72]; *The Path of Serenity and Insight: An Explanation of Buddhist Jhāna* by Gunaratana Thera[73]. English translations of the Pāli Canon and commentaries including the *Visuddhimagga*, the *Vibhaṅga*, and the *Atthasālinī* are also important to my research and will be consulted frequently.[74]

4. Technical Terms Defined

Throughout this thesis some technical terms for Buddhist meditation and their English

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translated by Buddhavarman 浮陀跋摩 and Dao-tai 道泰 during 425–427 C.E. The last and most complete translation is *Abidamo-dapiposa-lun*, translated by Xuan-zang 玄奘 during 656–659 C.E. According to Yin-shun (1968, pp. 204–209, 212), the original was probably compiled around 150 C.E. in Kashmir. Willemen, Dessein and Cox (1998, p. 66) also date it to the second century C.E.

[67] This text was translated into Chinese (T32, no. 1646) by Kumārajīva 鳩摩羅什 during 411–412 C.E. According to Yin-shun (1986, pp. 573–576) the author Harivarman 訶黎跋摩 might have lived around the 3rd and 4th century. See also Frauwallner (1995, pp. 39, 132–134).

[68] Cf. Willemen, Dessein and Cox, 1998, pp. 66–67; Yin-shun, 1986, pp. 133–135. Its Chinese translation was done by Xuan-zang in 659 C.E..

[69] Translated by Xuan-zang in 648 C.E..

[70] Buddhasāsanāuggaha Origination (Ed.), 1979.

[71] Mahāsi, 1985, pp. 49–71.

[72] Mahāsi Sayādaw, 1999p.

[73] Gunaratana Thera, 1985.

[74] See Bibliography section B "Translations Into English From Pāli and Chinese".

translation will be used repeatedly. Here I define their meaning and usage in advance so that no misunderstanding can arise.

4.1 *Bhāvanā*

The term *bhāvanā* is usually translated as "meditation".[75] The word is derived from the verb *bhāveti*, which means "to beget, produce, increase, cultivate, develop".[76] Therefore *bhāvanā* is better translated as "cultivation" or "development," rather than "meditation". However, while I will use the word "meditation" as a translation of *bhāvanā* since this term has been used for a long time and readers are familiar with it, one should keep in mind that it is used to denote here the practical methods of Buddhist mental training.

4.2 *Vipassanā* (Skt. *vipaśyanā*)

The Pāli word *vipassanā* is derived from the verb *vipassati* (vi-√pass), which literally means "to see clearly".[77] Some Pāli commentaries construe it as "seeing in various ways," taking the prefix *vi-* as "in various ways".[78] Therefore *vipassanā* is usually rendered by "insight," which usually refers to the concept of wisdom (*paññā*). Though in the Pāli canon, the meaning of *vipassanā* is never specified, in the *Paṭisambhidāmagga*, it is first technically defined: "Insight is in the sense of contemplation as impermanent; insight is in the sense of contemplation as painful; insight is in the sense of contemplation as not self."[79] The Pāli commentaries used to identify *vipassanā* in two ways: it is identified with "the knowledge of comprehending formations",[80] or with the seven kinds of contemplation, i.e. contemplation of impermanence, contemplation of suffering, contemplation of non-self, contemplation of repulsion, contemplation of dispassion,

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75 For example, see Gombrich (1994, p.115) and Vajirañāṇa (1987, pp. 25–26).

76 PED, s.v. *bhāveti*, *bhāvanā*.

77 PED, s.v. *vipassati*, *vipassanā*.

78 Paṭis-a I 20,34-35: *Vipassanā'ti ca vividhā passanā vipassanā*. Nidd1-a I 221: *Vipassanā ti maggasampayuttā vividhākārena passanā paññā 'va.*

79 Patis II 96,29-31: *Rūpaṁ aniccato anupassanaṭṭhena vipassanā, rūpaṃ dukkhato anupassanaṭṭhena vipassanā, rūpaṃ anattato anupassanaṭṭhena vipassanā*. Also cf. Vism-mhṭ II 521–522[CS]: *aniccādivasena vividhehi ākārehi passatīti* ***vipassanā***. "It sees [mental and physical objects] in various ways in relation to impermanence and so on, so it is insight."

80 Mp II 119,23: *Vipassanā ti saṃkhāra-pariggāhikañāṇaṃ*. Mp III 388,7: *Vipassanā ti saṃkhārapariggahañāṇaṃ*.

contemplation of passing away, and contemplation of relinquishment.[81] In this thesis, I do not adopt the view held by some scholars[82] that *vipassanā* (and *paññā*) is merely an 'intellectual analysis or 'reasoning' because in the Pāli Canon the phrase *yathābhūtaṃ*, which is used adverbially to mean "in reality" or "in its real essence,"[83] and usually translated as "as it really is," is repeatedly utilized to modify such verbs as *pajānāti* ("to know"), *passati* ("to see") when the texts give meditative instructions such that one should "know" or "see" the three characteristics or the four noble truths in order to get rid of suffering.[84] Therefore *vipassanā* meditation aims to see the true natures of mental and physical phenomena as they really are and this is done by intuition without any kind of intervening preconception and deliberate reasoning intervened.

4.3 *Jhāna* (Skt. *dhyāna*)

The Pāli word *jhāna* is derived from the verb *jhāyati*, which means "to contemplate [objects], to meditate".[85] In the *Nikāya*s, it usually refers to a state of deep concentration, but sometimes retains its original meaning "meditation".[86] In the *Samantapāsādikā*,[87] *jhāna* is said to be of two

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[81] Ps II 346,25-26: *Vipassanā ti satta-vidhā anupassanā*. Ps I 157,9-13: *Vipassanāya samannāgato ti sattavidhāya anupassanāya yutto. Sattavidhā anupassanā nāma, aniccânupassanā, dukkhânupassana, anattânupassanâ, nibbidânupassanā, virāgânupassanā, nirodhânupassanā, paṭinissaggânupassanā ti. Tā Visuddhimagge vitthāritā*. On the seven contemplations, cf. Vism 290–291, 628–629. Scholars who adopt such traditional interpretations are many, e.g Cousins (1996), Gunaratana (1985), Bodhi (2007), Harcharan (1992). It is interesting to note that Bucknell (1988 and 1983), by comparing canonical parallel lists of stages in Buddhist practice, proposes a new interpretation, which equates *te-vijjā* with *vipassanā*. Also cf. Crangle, 1994, 233–235.

[82] E.g. Griffith, 1981, pp. 611–613; Vetter, 1988, pp. XXXV–XXXVI; Gombrich, 1996, pp. 96, 133–134. Also cf. Gethin, 1998, pp. 198–201.

[83] CPED s.v. *yathā*.

[84] SN 22: 55 (III 55–58); SN 35: 99 (IV 80); SN 56: 1 (V 414); SN 17: 26 (II 237); AN 8: 6 (IV 157–160). For a detailed study of the usage of *yathābhūtaṃ* in the *Nikāya* texts, see Mori (1995, pp. 106–135).

[85] PED, s.v. *jhāyati*, *jhāna*.

[86] Cf. Anālayo, 2003, p. 75. An important example where *jhāna* retains its original meaning is Dhp 372: *N'atthi jhānaṃ apaññassa, paññā n'atthi ajhāyato; yamhi jhānañ ca paññā ca, sa ve nibbānasantike.*

[87] Sp I 145,28–146,11: *Paccanīkadhamme jhāpetīti jhānaṃ, iminā yogino jhāyantīti pi jhānaṃ, paccanīkadhamme dahanti gocaraṃ vā cintentīti attho. Sayaṃ vā taṃ jhāyati upanijjhāyatīti jhānaṃ, ten' eva upanijjhāyanalakkhaṇan ti vuccati. Tad etaṃ ārammaṇūpanijjhānaṃ lakkhaṇūpanijjhānan ti duvidhaṃ hoti. Tattha ārammaṇūpanijjhānan ti saha upacārena aṭṭha samāpattiyo vuccanti, kasmā, kasiṇārammaṇūpanijjhāyanato; lakkhaṇūpanijjhānan ti vipassanāmaggaphalāni vucanti, kasmā, lakkhaṇūpanijjhāyanato, ettha hi vipassanā aniccalakkhaṇādīni upanijjhāyati. Vipassanāya upanijjhānakiccaṃ pana maggena sijjhatīti maggo lakkhaṇūpanijjhānan ti vuccati, phalaṃ pana*

kinds: 1. *ārammaṇūpanijjhāna*, "*jhāna* that contemplates objects closely"; and 2. *lakkhaṇūpanijjhāna*, "*jhāna* that contemplates the characteristics closely". *Ārammaṇūpanijjhāna* implies nine types of *jhāna*: the four form-sphere *jhānas* (*rūpajjhāna*), four formless *jhānas* (*arūpajjhāna*), and access *jhāna* (*upacārajhāna*). The last is a term found only in Pāli commentaries and not in the Pāli Canon, and it will be discussed in detailed in Chapter Four (§4.2). The first eights *jhānas* represent different levels of capability of mind to become deeply absorbed in, for example, (1) one single mental image (*nimitta*), such as a mental image of white round disk, parts of body, corpse, skeleton; or (2) a single mental state, like loving-kindness (*metta*), compassion (*karuṇā*), altruistic joy (*muditā*) and equanimity (*upekkhā*). *Lakkhaṇūpanijjhāna* is threefold: *vipassanā*, *magga* ("path"), and *phala* ("fruit"). Of these three, *vipassanā* is called *jhāna* because it contemplates closely the three universal characteristics: impermanence (*anicca*), suffering (*dukkha*), non-self (*anatta*); *magga* is called *jhāna* because it fulfills the function of *vipassanā*; *phala* is said to be *jhāna* because it realizes the true nature of *nibbāna*. While *vipassanā* is still a mundane attainment, *magga* and *phala* belong to the supramundane sphere. Since the word *jhāna* in the Pāli *Nikāya*s is normally taken to refer to the four form-sphere *jhānas*, in this thesis when the word *jhāna* is mentioned without any further explanation, the reference is to the four form-sphere *jhānas* alone.[88]

4.4 *Samatha* (Skt. *śamatha*)

The word *samatha* literally means "calm" or "tranquility".[89] Though *samatha* usually appears together with *vipassanā* in the Pāli Canon[90], it does not necessarily refer to the form-sphere or formless *jhānas*. The Pāli commentary does sometimes equate *samatha* with the eight attainments,[91] but it is also defined more loosely in other contexts.[92] Therefore, in this thesis *samatha* is not taken as a synonym for eight *jhānas*. Nevertheless, when the term "serenity meditation"

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nirodhassa tathālakkhaṇam upanijjhāyatīti lakkhaṇūpanijjhānan ti vuccati. Also cf. Vajirañāṇa, 1987, pp. 23–25.

88 For a discussion of the nature of form-sphere *jhānas* see Cousins, L. S. (1973).

89 PED, s.v. *samatha*.

90 E.g. DN III 213; 273; MN I 494, MN III 289–290, 297; SN IV 295, 360, 362; SN V 52; AN I 61, 95, 100; AN II 140, 247; AN III 373.

91 Ps II 346,$_{24-25}$, Mp-ṭ III 8^{CS}: ***Samatho*** *ti vipassanāpādikā aṭṭha samāpattiyo*.

92 E.g. Ps II 401,$_{34}$: ***samatho*** *ti ekaggatā*; Sv III 983,$_{1}$,: *samatho samādhi*; Mp II 119,$_{22}$: ***Samatho****ti cittekaggatā*. Paṭis-a I 125,$_{4-5}$: *Kāmacchandādayo paccanīkadhamme vināsetī 'ti samatho*. Vism-mhṭ II 251^{CS}: *kāmacchandādike paccanīkadhamme sametīti samatho*.

(*samatha-bhāvanā*) is used, it implies the type of mental development which aims to develop the eight *jhānas* together with *upacārajhāna* by means of directing one's mind towards one single meditative object.

5. Outline of the Thesis

Besides the introduction, this thesis is divided into three parts that include eight chapters.

Chapter 1: The Methods for Attaining Enlightenment

This chapter discusses respectively the concepts of the four noble beings (*ariya*), that is, the stream-enterer (*sotāpanna*), once-returner (*sakadāgāmī*), non-returner (*anāgāmī*) and *arahant*, together with the methods by which one can attain these four stages of Buddhist enlightenment. Here it is explored how meditation methods transform an ordinary human being into a Buddhist saint, and what is the role of *jhānas* and insight meditation in the Buddhist path to enlightenment in the four *Nikāya*s.

Chapter 2: Is *Jhāna* Necessary for Supramundane Attainments?

In this chapter, I first discuss the notions of concentration (*samādhi*), right concentration (*sammasamādhi*) and *jhāna* as presented in the *Nikāyas*, to demonstrate that concentration or right concentration is not necessarily confined to the form-sphere or formless *jhānas*, and that insight meditation itself is able to result in right concentration as well as in *jhāna* experience, i.e. the so-called *vipassanā-jhāna*. Here, I argue that the experience of form-sphere *jhānas* is not the *sine qua non* of fulfillment of the noble eightfold path. I also discuss the canonical *suttas*, which describe disciples' attainment of various stages of enlightenment through the dry-insight approach. Taken together, the canonical *suttas* as a whole suggest that there were dry-insight *arahants* at the time of the formation of the *Nikāyas*.

Chapter 3: *Satipaṭṭhāna* as S*ukkhavipassaka* Meditative Practice

This chapter discusses in detail the *satipaṭṭhāna* meditative techniques as shown in the *Satipaṭṭhāna Sutta*, which have sometimes been claimed to be positive evidence for the origins of *sukkhavipassaka* in the Pāli Canon. I argue that most of the meditation subjects included in the *Satipaṭṭhāna Sutta* are designed exactly for *vipassanā* meditation, and it is reasonable for a dry-insight practitioner to begin his insight meditation with anyone of them according to his

personal inclination and ability. In the last section of this chapter, I employ the *Yogācārabhūmi* and the literature of Sarvāstivāda school to discuss the ground for calling *satipaṭṭhāna* as "the only way."

Chapter 4: What is *Sukkhavipassaka*?

With the commentarial literature as the sources, this chapter aims to investigate the doctrine of the dry-insight practitioner in more detail. Firstly, I explore the definitions of the Pāli term *sukkhavipassaka* and its synonyms. In order to understand these definitions, I discuss in detail the two types of concentration that dry-insight practitioners utilize as a basis to develop insight meditation, that is, access concentration and momentary concentration. Thereupon, I endeavour to answer the question: "Which meditation subject do dry-insight practitioners generally adopt to start the development of insight meditation?" In the end, the advantages and disadvantage of the dry-insight meditative approach are discussed in accordance to the Pāli commentarial literature.

Chapter 5: Who is the *Sukkhavipassaka*?

This chapter is devoted to finding out whom in the *Nikāyas* the Pāli commentators call a dry-insight practitioner and which *sutta*s or passages in the Pāli Canon are considered to relate to dry-insight practitioners. The Pāli commentaries consider that dry-insight *arahants* are implied when the Buddha mentions the *arahant* liberated by wisdom (*paññāvimutta*). The phrase *no ca kho aṭṭha vimokhe kāyena phassitvā viharati*[93] ("he does not contact with the body and dwell in the eight deliverances") is sometimes taken to be a token of the dry-insight practitioner. More *suttas* are found in the *Aṅguttara-nikāya* which are considered as relating to dry-insight practitioner than in any other *Nikāyas*. Though the idea of the dry-insight practitioner occurs many times in the commentarial literature, I can find only two dry-insight practitioners whose names are known, that is, Cakkhupāla in the commentary of Dhammapada (Dhp-a I 12), and Susīma in the *Susīma Sutta* (SN 12:70).

Chapter 6: One Liberated by Wisdom in the Sarvāstivāda's Canonical and Commentarial Literature

In this chapter, I examine relevant Chinese sources pertaining to the Sarvāstivāda school. I compare the extant three versions of the *Susīma Sutta* and focus my discussion on materials

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93 AN II 90,$_{30\text{-}31}$.

concerning the Sarvāstivādin version of the text, from which arises the Sarvāstivādin doctrine of the "complete type of wisdom-liberated one" (全分慧解脫), a concept similar to "dry-insight *arahant*." The Sarvāstivādin version of the *Susīma Sutta* explicitly expresses that those *arahants* liberated by wisdom do not possess the four *jhānas*. In consideration of all three versions, I suggest that in this regard, our Sarvāstivādin version might have been changed under the influence of the commentarial tradition shared by Sthaviras. According to the Sarvāstivādin commentarial literature, one can attain arahantship with the support of "not-arriving concentration" (未至定, *anāgamya*), which is a kind of form-sphere concentration that is inferior to the first form-sphere *jhāna*. In brief, these Sarvāstivādin sources enable us to infer that the idea of *arahants* without *jhāna* must have been prevalent before the first schism of Buddhism.

Chapter 7: The *Susīma Sutta* in the Eyes of the **Satyasiddhiśāstra* and the *Yogācārabhūmiśāstra*

In this chapter, the interpretations given by two important treatises of other Buddhist schools on the relation between concentration and attainment of arahantship are discussed. The **Satyasiddhiśāstra* (成實論 *Chengshi-lun*) preserves a doctrine similar to the *sukkhavipassaka* doctrine in Pāli Buddhism. The **Satyasiddhiśāstra* apparently takes for granted that the *arahants* mentioned in the *Sūsīma Sutta* do not possess even the first form-sphere *jhāna*, and it understands that the concentration those *arahants* possess to attain arahantship is a kind of sense-sphere concentration called "lightning-like concentration"(如電三昧). I also find in the *Yogācārabhūmiśāstra* two passages about the relation between concentration and arahantship. Apparently, this treatise simply inherits Sarvāstivāda school's version of the *Susīma Sutta* as well as its interpretation for that *sutta*.

Chapter 8: Conclusion

To conclude the research of the preceding chapters, I review the evidence as well as the argument of each chapter and discuss the role of the doctrine of *sukkhavipassaka* in the early history of Indian Buddhism.

Part I

The Study of *Sukkhavipassaka* in the *Nikāya* Texts

Chapter One
The Methods for Attaining Enlightenment

In this chapter, I investigate the concepts of the four noble beings (*ariya*) and the methods for attaining these four stages of Buddhist enlightenment as showed in the four *Nikāya*s. In doing so, I aim to give a general picture of the essential role of wisdom (*paññā*) in Buddhist practice. I show that it is not the *jhāna* attainment which at best serves as a support for development of wisdom, but it is insight meditation, by which one can realize the true nature of mental and physical phenomena, that leads one all the way to different stages of enlightenment. Section §1.1 gives a survey of the four stages of enlightenment as a whole. Section §1.2 separately deals with the qualities and types of individual stages of enlightenment. Section §1.3 focuses on the methods through which Buddhists attain enlightenment. Section §1.4 is a summary of this chapter.

§1.1 The Four Stages of Enlightenment in General

In the *Cūlasīhanāda Sutta* (MN 11) and the *Samaṇa Sutta*[1] (AN 4:239), the Buddha is said to have admonished his disciples to roar a lion's roar:

> *Bhikkhu*, only here is there an ascetic, only here a second ascetic, only here a third ascetic, only here a fourth ascetic. The doctrines of others are devoid of ascetics: that is how you should rightly roar your lion's roar.[2]

Only in the Buddha's dispensation are there the four ascetics, namely the stream-enterer (*sotāpanna*), the once-returner (*sakadāgāmī*), the non-returner (*anāgāmī*) and the worthy one (*arahant*); the dispensations of others are devoid of these four ascetics.

According to the *Mahāparinibbāna Sutta* (DN 16), the Buddha is said to have explained to a wandering ascetic, Subhadda, who later becomes the last disciple of the Buddha, the relationship between the four ascetics and the "noble eightfold path". The Buddha says that, in a dispensation

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[1] The PTS edition of the *Aṅguttara-nikāya* does not give titles to its *suttas*, the titles used here follow CSCD edition.

[2] MN I 63-64; AN II 238,$_{26}$–239,$_{2}$: *Idh' eva, bhikkhave, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo; suññā parappavādā samaṇehi aññe ti. Evam etaṃ, bhikkhave, sammā sīhanādaṃ nadatha*. Cf. MLDB 159.

where the noble eightfold path is not found, none of the four ascetics are found, and such four ascetics are found only in the Buddha's dispensation, where the noble eightfold path can be found. At the end of the discourse, the Buddha adds:

Further, Subhadda, if these *bhikkhus* live rightly, the world would not lack for *arahants*.[3]

In the *Mahāvacchagotta Sutta* (MN 73), we also read that all four types of enlightenment are within the reach of those who have gone forth i.e. *bhikkhus* and *bhikkhunīs*.[4] Among lay followers, those male (*upāsaka*) and female lay followers (*upāsikā*) who still enjoy sensual pleasures (*kāmabhogin*) can reach the second stage of enlightenment, the once-returner[5]; while those lay followers, whether male or female, leading lives of celibacy reach the stage of non-returner. It is said that because not only the Buddha himself but also his disciples were accomplished in this *dhamma*, the Buddha's teachings is complete.

The canonical passages cited above indicate that the four ascetics (*samaṇa*) are believed by the compiler(s) of the Pāli Canon to be peculiar to the teachings of the Buddha, and the only way to attain those states is the noble eightfold path, which cannot be found elsewhere except in the Buddha's dispensation. Some corresponding passages are recorded as well in their parallel *suttas* of the *Āgamas*, which are attributed to early Indian Buddhist schools other than the Theravāda.[6]

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[3] DN II 152,3-4: *Ime ca Subhadda bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assâ 'ti*. Its parallel can be found at DĀ 2 (T1, 25b,7-8): 佛告須跋，若諸比丘皆能自攝者，則此世間羅漢不空. "The Buddha told Subhadda: if *bhikkhus* are able to restrain themselves, then this world will not be devoid of *arahants*." Regarding "live rightly", the commentary of DN comments that even if one who begins insight (*vipassanā*) for the sake of the path of stream-entry explains to another person the meditation subject with which he is well acquainted and makes him begin insight for the same goal, then he is said to "live rightly" (Sv II 589,30-33: *Sot'āpattimagg'atthāya āraddha-vipassako attano paguṇa-kammaṭṭhānaṃ kathetvā aññam pi sot'āpattimagg'atthāya āraddhavipassakaṃ karonto sammā viharati nāma*).

[4] It is possible for lay persons to attain the *arahants*hip, like Yasa at Vin I 17. According to the *Kathāvathu* (Kv 267,1–268,22) and its commentary (Kv-a 73,1-15), which quotes Dhp 142: *alaṃkato ce pi samaṃ careyya santo danto niyato brahmacārī sabbesu bhūtesu nidhāya daṇḍaṃ so brāhmaṇo so samaṇo sa bhikkhu*, lay arahants might live with the appearance of a lay person. Nevertheless, the *Milindapañhā* (Mil 264,29–266,3) sets a stricker rule that a lay person who attains *arahants*hip either enters the order or dies that day due to the faults in having the appearance of a householder (*gihiliṅga*). Also cf. CDB 1961 n.372; Bluck, 2002.

[5] This is testified by AN 7:44 (V 347–351) and AN 10:75 (V 137–144), where the Buddha is said to have pronounced that both Purāṇa, who lived the holy life (*brahmacārī*) while abstaining from sexual intercourse (*virato methunā*), and his brother, Isidatta, who did not live the holy life, instead taking pleasure in his wife (*sadārakasantuṭṭho*), to be once-returners. Cf. its parallel *sutta*, SĀ 990 at T2, 257b,26–258a,26.

[6] A parallel passage to MN I 64 is found in MĀ 103 at T1, 590b,7-10: 爾時！世尊告諸比丘：此中有第一沙門，第二、

This fact implies that the concept of the four ascetics as "noble beings" (*ariyas*), and of the noble eightfold path as the only possible way of transformation into an *ariya* is most probably not a gradual invention of Theravāda school, but rather a common heritage shared by early Indian Buddhist schools.[7]

The standard and perhaps most frequent formula for the list of these four stages of enlightenment occurs, for example, in the *Mahāli Sutta* (DN 6), where the Buddha teaches that it is for the sake of the four stages of enlightenment that *bhikkhus* lead the holy life (*brahmacariya*) under the Buddha's guidance:

> (i) Here, a *bhikkhu*, with the utter destruction of three fetters becomes a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his goal.
>
> (ii) After that a *bhikkhu* with the utter destruction of three fetters and with the diminishing of greed, hatred, and delusion, become a once-returner who, after coming back to this world only one more time, will make an end to suffering.
>
> (iii) And then, a *bhikkhu*, with the utter destruction of the five lower fetters, becomes "one of spontaneous birth",[8] due to attain *nibbāna* there without returning from that world.
>
> (iv) And then, a *bhikkhu*, by the destruction of the taints, in this very life, enters and dwells in the taintless liberation of mind, liberation of wisdom, realizing it himself with super knowledges.[9]

第三、第四沙門。此外更無沙門、梵志。異道一切，空無沙門、梵志。汝等隨在眾中，作如是正師子吼. Parallel passages to that at DN II 151 are as follows: DĀ 2 at T1, 25a,25–b,2: 佛告之曰：若諸法中，無八聖道者，則無第一沙門果，第二、第三、第四沙門果。須跋！以諸法中有八聖道故，便有第一沙門果。第二、第三、第四沙門果。須跋！今我法中有八聖道，有第一沙門果，第二、第三、第四沙門果。外道異眾，無沙門果. Also see SĀ[2] at T2, 752b, and SĀ 979 at T2, 254b. A parallel passage to the one in MN 73 is found in SĀ 964 at T2, 247a,9-14: 若沙門瞿曇成等正覺，若比丘、比丘尼；優婆塞、優婆夷修梵行者；及優婆塞、優婆夷服習五欲，不得如是功德者，則不滿足。以沙門瞿曇成等正覺，比丘、比丘尼；優婆塞、優婆夷修諸梵行；及優婆塞、優婆夷服習五欲，而成就爾所功德故，則為滿足. Also see SĀ[2] 198 at T2, 446b-c which omits the attainment of *sakadāgāmī* by lay followers who still "enjoy fivefold sensual pleasure."

[7] For a different approach to the four stages of Buddhist attainment, see Manné (1995), who argues that the scheme of the four stages is an ongoing structure for some original elements in Original Buddhism.

[8] The *Opapātika* is included in the four types of birth at DN III 230,23-24 and MN I 73,13-15. The commentary glosses *opapātika*: "this is the word in opposition to the remaining [three] births" (*sesayonipaṭikkhepavacanam etaṃ*).

[9] DN I 156,8-26: *Idha ... bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipāta-dhammo niyato*

In the *Saṃyojāna Suttaṃ* of the *Aṅguttara-nikāya* (AN 4:88), the same description is given to the four enlightenment stages, but each of them gains an interesting name. The stream-enterer is called *samaṇamacala* ("unshaken ascetic") the once-returner *samaṇapuṇdarīka* ("blue-lotus ascetic"), the non-returner *samaṇapaduma* ("white lotus ascetic"), and the *arahant* is said to be *samaṇesu samaṇasukhumāla* ("graceful ascetic among ascetics").[10]

The three fetters (*saṃyojanas*) mentioned above in describing the stream-enterer and the once-returner are *sakkāyadiṭṭhi* ("identity view"), *vicikicchā* ("doubt") and *sīlabbataparamāsa* ("distorted grasp of rules and vows"). The five lower fetters (*orambhāgiya-saṃyojana*) for the description of the non-returner are the first three fetters plus sensual desire (*kāmarāga*) and ill will (*vyāpada*) (SN V 61). The taints (*āsavas*) for the description of the *arahant* consist of the taint of sensuality (*kāmāsava*), the taint of existence (*bhavāsava*), the taint of view (*diṭṭhāsava*), and the taint of ignorance (*āvijjāsava*).[11] As Horner has pointed out, such a formula and its like "clearly present an increasing range of elimination of wrong states, from which it may be deduced that an increasing range of moral and spiritual development from stream-winning to arahantship was intended."[12]

Some Pāli passages indicate that the higher the stage of enlightenment one attends, the higher the spiritual attainment that is cultivated. In the *Indriya-saṃyutta* of the *Saṃyutta-nikāya*, the four stages are differentiated in terms of the progressive development of the five faculties (*indriyas*) – faculties of faith (*saddhindriya*), energy (*viriyindriya*), mindfulness (*satindriya*), concentration (*samādhindriya*) and wisdom (*paññindriya*). It is said that one can attain the stage of *arahant* through the completion and fulfillment of the five faculties, and that if one's faculities are weaker than those required for an *arahant*, one is a non-returner; if still weaker, a once-returner; if still weaker, a stream-enterer.[13] Some *suttas* relate the process of spiritual development to the three

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sambodhi-parāyaṇo. ...Puna ca paraṃ ... bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā rāga-dosa-mohānaṃ tanuttā sakadāgāmī hoti, sakid eva imaṃ lokaṃ āgantvā dukkhass' antaṃ karoti. ...Puna ca paraṃ ... bhikkhu pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyi, anāvatti-dhammo tasmā lokā. ...Puna ca paraṃ ... bhikkhu āsavānaṃ khayā anāsavaṃ ceto-vimuttiṃ paññā-vimuttiṃ diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.

10 AN 4:88 (II 88–89). Cf. its parallel EĀ 28:7 at T2, 653c.

11 DN II 81, 84, 91, 94, 98, 123, 126; AN I 165.

12 Horner, 1979, p. 213.

13 SN V 200,17-20: *Imesaṃ kho bhikkhave pañcindriyānaṃ samattā paripūrattā arahaṃ hoti, tato mudutarehi anāgāmī hoti, tato mudutarehi sakadāgāmī hoti, tato mudutarehi sotāpanno hoti.* Cf. its parallel *sutta*, SĀ 652 at T2, 183a,24.

trainings (*sikkhā*), viz., training in the higher virtue (*adhisīla*), training in the higher mind (*adhicitta*), and training in the higher wisdom (*adhipaññā*), the undertaking of which should be keenly desired by *bhikkhus*[14]. In AN 3:85 (II 231–232), we read that both a stream-enterer and a once-returner develop the higher virtue in full, with the remaining two forms of training developed to a certain extent. A non-returner develops both the higher virtue and higher mind in full with the development of higher wisdom to a certain measure, and as to the condition of the *arahant*, all the three trainings are developed in full.

Among the four stages of enlightenment, the state of the *arahant* is inevitably the enlightenment which is most difficult to realize since it represents the highest spiritual development. Therefore, we read in SN 55:52 (V 406) that few are the *arahant bhikkhus*, more are *anāgāmī bhikkhus*, even more are the *sakadāgamī bhikkhus*, and even more again are the *sotāpanna bhikkhus*. Thus, the stage of *sotāpanna* is the enlightenment that is most frequently attained. This distinction in frequency among the four stages of enlightenment is illustrated in various canonical passages where the Buddha declares openly various supramundane attainments of his disciples.[15]

§1.2 Individual Stages of Enlightenment

§1.2.1 The Stage of the Stream-Enterer

In the *Nikāya*s, the stage of stream-enterer receives much more attention than those of once-returner and non-returner do. The *suttas* have given information about the definition of the term *sotāpanna*, its advantages, classifications, and the criteria for determining a stream-enterer.

In SN 55:5 (V 347–348), the term *sotāpanna* ("stream-enterer") is analysed: "stream" (*soto*) is explained as the noble eightfold path (*ariyo aṭṭhaṅgiko maggo*), and one who possesses this noble eightfold path is called a "stream-enterer". One who becomes a *sotāpanna* obtains many advantages. As the formula mentioned in section §1.1 has shown, the most obvious advantages are the following: 1. "no longer bound to the nether world," that is, no longer to be reborn in the four planes of misery: hell, ghost, animal, and *asura*; and 2. "with enlightenment as his goal," which means "the higher

[14] Otherwise, the *bhikkhu* just follows behind other *bhikkhus* who possess the three trainings, thinking "I'm a monk!" like the donkey who just follows behind a herd of cow, thinking himself a cow, but in reality is not like a cow in any respect. Cf. AN 3:81.

[15] See DN II 93. The purpose of the Buddha to declare the attainments of his disciples, according to MN I 468,$_{23-29}$, is not for his own gain or fame, but for inspiring and gladdening those disciples with faith.

three stages of enlightenment will definitely be attained by him."[16] The *Ānisaṃsa sutta* of the *Aṅguttara-nikāya* (AN 6:97/ III 441) adds six advantages: a stream-enterer has: (i) certainty about the doctrine of the Buddha (*saddhammaniyato*)[17], (ii) no tendency to diminution [of spiritual attainment] (*aparihānadhammo*), (iii) the suffering of one making [his existence] limited (*pariyantakatassa dukkhaṃ*[18]), (iv) the endowment with uncommon knowledge (*asādhāraṇena ñāṇena samannāgato*),[19] and (v-vi) he has clearly understood the causes and the results arisen through causes (*hetu c'assa sudiṭṭho hetusammuppannā ca dhammā*). It is to be noted that the third advantage is illustrated in eleven *suttas* of the *Abhisamaya-saṃyutta* (SN II 133–139) and twelve *suttas* of *Sacca-saṃyutta* (SN V 457–465), where the Buddha first contrasts two remarkably incommensurate quantities and then compares this disparity with that between the amount of suffering a stream-enterer, called there "a person accomplished in view (*diṭṭhisampanna*)," has eradicated and the amount which still lingers in the maximum span of seven lives.

Some *suttas* further divide the category of stream-enterer into three subtypes:

> With the utter destruction of three fetters, he becomes one having seven lives at most; after transmigrating and being reborn seven more times among devas and mankind, he makes an end of suffering. With the utter destruction of three fetters, he becomes a clan-to-clanner; after transmigrating and being reborn in two or three more clans, he makes an end of suffering. With the utter destruction of three fetters, he becomes a one-seeder, and after producing one humankind existence, he makes an end of suffering.[20]

The difference between these three types of stream-enterer lies mainly in the number of existences that a stream-enterer still has to endure before he reaches the state of cessation of all suffering. Although the text makes no distinction between them in relation to the defilements abandoned by them, according to SN 48:24 (V 204–205), these three types of stream-enterer do have different

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[16] Sv I 313,2: ***Avinipātadhammo*** *ti catusu apāyesu apatana-dhammo.* Sv I 313,4-6: ***Sambodhi-parāyaṇo*** *ti upari magga-ttaya-saṃkhātā sambodhi paraṃ ayanaṃ assa, sā tena vā pattabbā ti sambodhiparāyano.*

[17] Mp III 414,16: ***saddhammaniyato*** *ti sāsanasaddhamme niyato.*

[18] Reading with Be for Ee's "*pariyantakatassa na dukkhaṃ*," which perhaps means: "there is no suffering of a limited one, i.e. a worldling (*puthujjana*)."

[19] Mp III 414,17: ***Asādhāraṇenâ*** *ti puthujjanehi asādhāraṇena.*

[20] AN I 233,12-19: *so tiṇṇaṃ saṃyojanānaṃ parikkhayā sattakkhattuparamo hoti sattakkhattuparamaṃ deve ca mānuse ca sandhāvitvā saṃsāritvā dukkhassa antaṃ karoti. So tiṇṇaṃ saṃyojanānaṃ parikkhayā kolaṅkolo hoti, dve vā tīṇi vā kulāni sandhāvitvā saṃsāritvā dukkhassa antaṃ karoti. So tiṇṇaṃ saṃyojanānaṃ parikkhayā ekabījī hoti, ekaṃ yeva mānusakaṃ bhavaṃ nibbattetvā dukkhassa antaṃ karoti*. Cf. Pp 15–16; SN V 69, 205.

degrees of the five faculties: the five faculties of a "one-seeder" (*ekabījin*) are stronger than those of a "clan-to-clanner" (*kolaṃkola*), the latter's faculties are still stronger than those of a "one having seven lives at most" (*sattakkhattuparama*). However, this threefold classification causes a problem: because the one-seeder only has one more rebirth among mankind,[21] his spiritual development must be higher than that of the once-returner who still needs to be reborn at least twice (see §1.2.2). It seems unreasonable that SN 48:24 gives to the once-returner a position higher than one-seeder. In contrast, *sutta* no. 653 of the *Saṃyukta-āgama* of Sarvāstivādaa gives a list where the faculties of the one-seeder are said to be even stronger than the faculties of the once-returner.[22] Furthermore, the *Abhidharmakośaśāstra* (俱舍論 *Jushe-lun*) (T29, no. 1558) includes the one-seeder in the category of the once-returner, and allows it a higher status than the once-returner in general.[23] Thus, it seems to me that the way the Sarvāstivāda understands the relationship between once-returner and one-seeder is more logical than Pāli sources.

In the *Paṭhamagiñjakāvasatha Sutta*, SN 55:8, the Buddha is said to have taught his disciples "the mirror of the *dhamma*" (*dhammādāsa*) so that one through reflecting on them is able to determine by oneself whether one is a stream-enterer or not. The Buddha says that one equipped with the four factors of stream-entry (*sotāpattiyaṅga*) could declare himself a stream-enterer if he wishes. The four factors of stream-entry in question are as follows:

> Here, *bhikkhus*, the noble disciple possesses confirmed confidence in the Buddha thus: "The Blessed One is an *arahant*, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightenment One, the Blessed One."[24]
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> He possesses confirmed confidence in the *dhamma* thus: 'The *dhamma* is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to

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[21] But Pp-a 196,24-25 adds that it is also possible for the one-seeder to be reborn as a *deva* (*Devabhāvaṃ nibbattetīti pi pana vattuṃ vaṭṭati yeva*).

[22] T2, 183b,9-10: 彼若軟、若劣，得一種；於彼若軟、若劣，得斯陀含. "If those faculties are weaker and worse, he becomes a one-seeder; if still weaker and worse, a once-returner". It is noticeable that EĀ 28:7 at T2, 653c and EĀ 34:6 at T2, 697a offer the same sequence as in SN 48:24.

[23] T29, 124a,17-18: 即一來者，進斷餘惑，若三緣具，轉名一間. "A once-returner continues too abandon the remnant defilements; if equipped with three conditions, he gains the name of one-intervaler [i.e. one-seeder]."

[24] SN V 343,1-5: *Idha bhikkhave ariyasāvako buddhe avecca pasādena samannāgato hoti. Iti pi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā ti*. Cf. CDB 1788.

be personally experienced by the wise.'[25]

He possesses confirmed confidence in the *Saṅgha* thus: 'The *Saṅgha* of the Blessed One's disciples is practising the good way, practising the straight way, practising the true way, practising the proper way: that is, the four pairs of persons, the eight types of individuals—this Saṅgha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.'[26]

He possesses the virtues dear to the noble ones— unbroken, untorn, unblemished, unmottled, freeing, praised by the wise, ungrasped, leading to concentration.[27]

The first three factors of stream-enterers are in essence deep confidence or faith in the three gems of Buddhism: the Buddha, the *dhamma*, and the *saṅgha*. This type of confidence is not blind faith, but is grounded in a personal realization of the teachings of the Buddha. The last three advantages of attaining stream-entry, as mentioned at AN 6:97, are that the stream-enterer is equipped with uncommon knowledge, and is able to see clearly the law of dependent origination (*paṭiccasamuppāda*). The fact that the dependent origination is clear to a stream-enterer is borne out in two passages: SN 12:33 (II 58,$_{16\text{-}20}$) records that the stream-enterer has purified both "knowledge of the principle" (*dhamme ñāṇa*) and "knowledge through inference" (*anvaye ñāṇa*) with regard to the law of dependent origination; while SN 12:41 (II 70,$_{22\text{-}23}$) says that the *sotāpanna* has clearly seen and thoroughly penetrated with wisdom[28] the "noble method" (*ariya ñāya*), which is a synonym of dependant origination in this context.

There are also numerous *suttas* providing information about what could have been realized by the *sotāpanna*. For example, SN 56: 49–60 (V 457–465) reveals that the stream-enterer who is accomplished in view understands the "four noble truths" (*ariya sacca*) as they really are (*yathābhūtaṃ pajānāti*). SN 22:109 and SN 23:7 states that a noble disciple who is a stream-enterer

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[25] SN V 343,$_{6\text{-}8}$: *Dhamme avecca pasādena samannāgato hoti. Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī ti*. Cf. CDB 1788.

[26] SN V 343,$_{9\text{-}15}$: *Saṅghe avecca pasādena samannāgato hoti. Suppaṭipanno Bhagavato sāvakasaṅgho, ujupaṭipanno Bhagavato sāvakasaṅgho, ñāyapaṭipanno Bhagavato sāvakasaṅgho, sāmīcipaṭipanno bhagavato sāvakasaṅgho, yad idaṃ cattāri purisayugāni aṭṭhapurisapuggalā, esa Bhagavato sāvakasaṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjalīkaraṇīyo anuttaraṃ puññakkhettaṃ lokassā ti.* Cf. CDB 1789.

[27] SN V 343,$_{16\text{-}18}$: *Ariyakantehi sīlehi samaññāgato* (CSCD *samannāgato*) *hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññūpasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi.* Cf. CDB 1789.

[28] The commentary notes that wisdom here is insight wisdom that repeatedly arises (Spk II 73,$_{6\text{-}7}$: ***paññāyā*** *ti aparâparaṃ uppannāya vipassanāya paññāya*).

understands, as they really are, the rising (*samudaya*), passing away (*atthaṅgama*), gratification (*assāda*), danger (*ādīnava*), and the escape (*nissaraṇa*) of the five aggregates.[29] The stream-enterer is said to know, as they really are, the same pentad of the five faculties beginning with faith-faculty (SN 48:3/ V 192–193), of the six faculties beginning with eye-faculty (SN 48:26/ V 205), and of the faculties of pleasure, pain, joy, displeasure and equanimity (SN 48:32/ V 207).

The *Okkantisaṃyutta* (SN III 225–228), consisting of ten *suttas*, makes it clear how a stream-enterer differs from those still on the way to stream-enter in the ways they understand the Buddha's teachings. It is said that the stream-entry "has known and seen directly" (*evaṃ pajānāti evaṃ passati*) the six internal bases (SN 25:1), the six external bases (SN 25:2), the six classes of consciousness (SN 25:3), the six classes of contact (SN 25:4), the six classes of feeling (SN 25:5), the six perceptions (SN 25:6), the six classes of volition (SN 25:7), the six classes of craving (craving for form etc.) (SN 25:8), the six classes of element (SN 25:9), and the five aggregates (SN 25:10) as impermanent (*anicca*), changing (*vipariṇāmin*), and becoming otherwise (*aññathābhāvin*).

§1.2.2 The Stage of the Once-Returner

Here, the interpretations of Pāli commentaries on the two qualities of the once-returner will be examined: the diminution of defilements and the one remaining rebirth in this world.

As to the diminution of defilements, the commentary of the *Majjhima-nikāya* states, "the diminution should be understood in two ways: arising rarely and of weak possession. Greed, hatred and delusion do not arise as often in the once-returner as in the worldings, but arise only rarely. When they arise, they do not arise very densely in him as in the worldings, but arise a little like the wing of a fly." [30]

In relation to the once-returner's one more rebirth in this world, the *Majjhima-nikāya*'s

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[29] SN III 160,27–161,3: *Yato ca kho bhikkhave ariyasāvako imesam pañcannam upādānakkhandhānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇañca yathābhūtam pajānāti. ayaṃ vuccati bhikkhave ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano ti*. Also cf. SN III 193,1-5.

[30] Sv II 543,21-26: ***Rāga-dosa-mohānaṃ tanuttā****ti ettha kadāci uppattiyā ca, pariyuṭṭhāna-mandatāya cā ti: dvedhā pi tanubhāvo veditabbo. Sakad-āgāmissa hi puthujjanānaṃ viya abhiṇhaṃ rāg'ādayo na uppajjanti, kadāci karahaci uppajjanti, uppajjamānā ca puthujjanānaṃ viya bahala-bahalā na uppajjanti, macchika-puttaṃ* (CSCD *makkhikāpattaṃ*) *viya tanuka-tanukā uppajjanti.*

commentary explains: "**this world** refers to the world of sense sphere (*kāmāvacaralokaṃ*). If one attains the fruition of once-returner in the human world, he might be reborn in the celestial world and realize arahantship right there or come back again to the human world and realize arahantship there. If one attains the fruition of the once-returner in the celestial world, he might be reborn in the human world and realize arahantship right there or come back again to the celestial world and realize arahantship there."[31]

Also, when commenting on the phrase "one more rebirth in this world," the commentary of the *Puggalapaññatti* lists five possibilities, two of which are not found in the *Majjhima-nikāya*'s commentary: (i) One attains the fruition of a once-returner in the human world, takes rebirth in the human world and attains final *nibbāna*; (ii) one attains the fruition of once-returner in the celestial world, takes rebirth in the celestial world and attains final *nibbāna*. [32]

In this way, according to the commentaries, a once-returner might need to have two more rebirths at most before he attains final *nibbāna*.

§1.2.3 The Stage of the Non-Returner

According to the formula at section §1.1, a non-returner, after having been reborn spontaneously, "is due to attain *nibbāna* there without returning from that world".[33] However, it is not clear where he is reborn and from which world he does not return. In this regard, the commentaries offer different interpretations: one passage in the *Majjhima-nikāya*'s commentary states that he attains *nibbāna* in the Brahmā world.[34] Likewise, the *Dighā-nikāya*'s commentary says: "He has the nature not to come back through rebirth-linking from the Brahmā world".[35] Nevertheless, the *Puggalapaññatti*'s commentary glosses that he attains final *nibbāna* in the worlds

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[31] Sv II 543,36–544,6: ***Imaṃ loka**n ti idaṃ kāmāvacara-lokaṃ sandhāya vuttaṃ; ayaṃ h' ettha adhippāyo: sace hi manussesu sakad-āgāmi-phalaṃ patto devesu nibbattitvā arahattaṃ sacchikaroti, icc' etaṃ kusalaṃ. Asakkonto pana avassaṃ manussalokaṃ āgantvā sacchikaroti, devesu sakad-āgāmiphalaṃ patto pi sace manussesu nibbattitvā arahattaṃ sacchikaroti icc' etaṃ kusalaṃ; asakkonto pana avassaṃ devalokaṃ gantvā sacchikarotī ti.*

[32] Pp-a 197,32–198,1: *Ekacco hi idha sakadāgāmiphalaṃ patvā idh' eva parinibbāyati, ekacco idha patvā devaloke paribibbāti, ekacco devaloke patvā tatth' eva parinibbāyati, ekacco devaloke patvā idhūpapajjitvā parinibbāti.*

[33] DN I 156,20-21: *tattha parinibbāyī, anāvattidhammo tasmā lokā.*

[34] Ps I 164,8-9: *.Tatthaparinibbāyī ti tatth' eva Brahmaloke parinibbāyī.*

[35] Sv I 313b,14-15: ***Anāvattidhammo** ti tato brahma-lokā puna paṭisandhi-vasena na āvattana-dhammo.*

of pure abode (*suddhāvāsaloka*): *avihā*, *atappā*, *sudassā*, *sudassī*, *akaniṭṭhā*.[36] Because these five abodes could be included in the Brahmā world, there seems to be no contradiction between these interpretations given by the commentaries.

In many places of the Canon, for instance, DN III 237, the stage of non-returner is subdivided into five levels: (i) attainer of *nibbāna* in the interval (*antarāparinibbāyī*), (ii) attainer of *nibbāna* upon landing (*upahaccaparinibbāyī*), (iii) attainer of *nibbāna* without exertion (*asaṅkhāra-parinibbāyī*), (iv) attainer of *nibbāna* with exertion (*sasaṅkhāraparinibbāyī*), and (v) one bound upstream, heading towards the *Akaniṭṭha* realm (*uddhaṃsoto akaniṭṭhagāmī*).

In general, the *suttas* give no further elaboration on these subclasses apart from the information we have already from the formula of the non-returner. However, there is a unique *sutta* in the *Aṅguttara-nikāya*, the *Purisagati Sutta* (AN 7: 52), where more qualities of the non-returner are portrayed: the non-returner obtains equanimity, "he does not find pleasure in existence or birth, he sees with right wisdom the peace which is the higher goal. But he has not realized it thoroughly, and not abandoned thoroughly the tendencies of pride, greed for existence, and ignorance,"[37] which are equivalent to four of the five higher fetters (*uddhambhāgiyāni saṃyojanāni*) that are destroyed completely only when one attains arahantship.[38] In this *sutta*, each subclass of once-returner is given a simile of an iron slab that is heated and beaten and brings forth splinters which take different length of time to cool down and have various influences on its surroundings. Three similes are used for the "attainer of *nibbāna* in the interval": an iron splinter coming off might simply cool

[36] Pp-a 198,17-18: ***Tattha parinibbāyī*** *ti tattha Suddhāvāsaloke parinibbāyitā.*

[37] AN IV 70,10-16: *...upekkhaṃ paṭilabhati. So bhave na rajjati, sambhave na rajjati, atthuttari padaṃ santaṃ sammappaññāya passati. Tañca khvassa padaṃ na sabbena sabbaṃ sacchikataṃ hoti, tassa na sabbena sabbaṃ mānānusayo pahīno hoti, na sabbena sabbaṃ bhavarāgānusayo pahīno hoti, na sabbena sabbaṃ avijjānusayo pahīno hoti.* The commentary adds, "**he obtains equanimity**: he obtains equanimity about insight. **he does not find pleasure in existence:** he does not find pleasure in the five-fold aggregates of the past through greed and wrong view. **or in birth**: also he does not find pleasure in those of the future. **the peace which is the higher goal**: the higher peace, the *Nibbāna*. **See with right wisdom**: see thoroughly with the wisdom of the path together with the wisdom of insight. **not thoroughly**: not completely in all respects due to the darkness concealing the truths that has not been shattered in that some defilements have not been abandoned." (Mp IV 38,23–39,7: ***upekkhaṃ paṭilabhatî*** *ti ... vipassanupekkhaṃ paṭilabhati.* ***Bhave na rajjatî*** *ti atīte khandhapañcake taṇhādiṭṭhīhi na rajjati.* ***Sambhave na rajjatî*** *ti anāgate pi that' eva na rajjati.* ***Atth' uttariṃ padaṃ santa****nti uttariṃ santaṃ nibbāna-padaṃ nāma atthi.* ***Sammappaññāya passatî*** *ti taṃ sahavipassanāya maggapaññāya sammā passati.* ***Na sabbena sabba****n ti ekaccānaṃ kilesānaṃ appahīnattā saccapaṭicchādakassa tamassa sabbaso aviddhaṃsitattā na sabbākārena sabbaṃ.*)

[38] SN V 61, 192; Vism 685.

down immediately, or fly up and cool down, or fly up and cool down in the air before falling on the ground. An iron splinter that cools down after having flown up and fallen to the ground is analogous with an "attainer of *nibbāna* upon landing". An iron splinter that falls on a small heap of grass and sticks, consumes them, and then cools down due to a lack of fuel is analogous with the subclass of "attainer without exertion". An iron splinter that falls on a large heap of fuel and then consumes it is analogous with an "attainer of *nibbāna* with exertion". An iron splinter that falls on a large heap of fuel and then cools down after having caused a fire that spreads to the surrounding scrubland and woodland is analogous with "one bound upstream, heading towards the *Akaniṭṭha* realm."

If these similes are taken into consideration, the term *antarāparinibbāyī* means one who attains *nibbāna* in the interval between two lives, i.e. this life and the next life in a Brahmā world. The *upahaccaparinibbāyī* is one who attains *nibbāna* upon landing on the ground in the new existence, that is, immediately after rebirth. The *asaṅkhāraparinibbāyī* is one who attains *nibbāna* in the new existence without exertion, i.e. after having made only a small amount of efforts. The *sasaṅkhāraparinibbāyī* is one who attains *nibbāna* with exertion in the new existence, i.e. after having made a great effort. The *uddhaṃsoto akaniṭṭhagāmī* is one who takes rebirth in successive Pure Abodes and finally attains final *nibbāna* in the *Akaniṭṭha* realm, the highest Pure Abode.

However, as some scholars have pointed out,[39] the Theravāda's later standard interpretations of the first two subclasses do not conform to what the *Purisagati Sutta* has said. In the *Puggalapaññatti*, the *antarāparinibbāyī* is said to bring forth the arahantship immediately after the meditator's rebirth or before reaching the middle of his life span in the new existence.[40] Here, the *upahaccaparinibbāyī* becomes one who brings forth the arahantship in the new existence only after going beyond the middle of his life span or on his deathbed. The reason that these interpretations are made is most probably that later Theravādins (Kv 361–366) deny the existence of an interval state between two lives (*antarābhava*). On the contrary, the explanations proposed by the Sarvāstivādins who accept the existence of *antarābhava* are consistent with the ideas given in the Pāli *Purisagati Sutta* and its Chinese parallel *sutta*, MĀ 6. To illustrate, the **Mahāvibhāṣāśāstra* (大毘婆沙論 *Da-piposha-lu*) says of the *antarāparinibbāyī*: "Question: why is the name *antarāparinibbāyī*? Answer: this type of individual, having gone beyond the sphere of sense, stays in the interval state and attains final *nibbāna* there without reaching the fine material sphere, so he

[39] See Somaratne, 1999; CDB 1902 n.65.

[40] Pp 16, 27-29: *so upapannaṃ vā samanantarā apattaṃ vā vemajjhaṃ āyupamāṇaṃ ariyamaggaṃ sañjaneti upariṭṭhimānaṃ saññojanānaṃ pahānāya.*

gains the name *antarāparinibbāyī*… Question: why is the name *upahaccaparinibbāyī*? Answer: this type of individual realizes *Arahants*hip and attains final *nibbāna* not long after his taking birth, so he gains the name *upahaccaparinibbāyī*."[41]

There is no doubt that among these five types of non-returner, the "attainer of *nibbāna* in the interval" has the highest spiritual development since he spends the minimum time to attain the arahantship after the end of his life and therefore, this type is the most difficult to attain. That is why SN V 201–202 indicates that the five faculties pertaining to the *antarāparinibbāyī* are stronger than the five faculties of the remaining types of non-returner.

§1.2.4 The Stage of the *Arahant*

The stage of *arahant* is the highest goal for which people go forth and undertakes training under the Buddha's guidance. Therefore, it is extremely important to know the qualities and characteristics shared by all *arahants*. From its stereotyped descriptions of the words uttered at the moment of enlightenment by an *arahant*, we are able to know more about the qualities and characteristics of an *arahant*. Three formulae of such stock passages can be easily found in the *Nikāya*s:

> (i) Destroyed is birth, the holy life has been lived, what had to be done has been done; there is no more for this state of being.[42]
>
> (ii) An *arahant*, one whose taints are destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached his own goal, utterly destroyed the fetters of existence, once completely liberated through final knowledge.[43]
>
> (iii) The knowledge and vision arose in me: 'Unshakable is my liberation of mind; this is my last birth; now there is no more renewed existence.'[44]

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41 T27, 874b,28–c,2: 問：何故名中般涅槃？答：此補特伽羅已過欲界，未到色界住彼中有而般涅槃，故名中般涅槃. T27, 874c,19-21:問：何故名生般涅槃？答：此補特伽羅，生彼未久，得阿羅漢果而般涅槃，故名生般涅槃. Also cf. **Abhidharmasaṃgītiparyāyapādaśāstra* at T26, 425c ff.

42 CDB 568, 588. SN II 51,2-3, 82,20-21: *Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparam itthattāyāti*.

43 CDB 966. SN III 161,11-14: *bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññāvimutto ti*.

44 CDB 646. SN II 171,1-2: *Ñāṇañ ca pana me dassanaṃ udapādi akuppā me cetovimutti ayam antimā jāti natthi dāni punabbhavoti*.

These formulae convey several points. First, the *arahant* has completed all the work that a disciple must fulfill in order to become an *arahant* (*kataṃ karaṇīyaṃ*). That is why the Buddha has said in SN 35:134 (IV 125) that *arahants* have done their work with diligence; they are incapable of being negligent (*kataṃ tesaṃ appamādena, abhabbā te pamajjituṃ*). Second, *arahants* have eradicated all taints (*āsavas*) including the fetters of existences, i.e. greed for existences (of the sensual, fine material, and formless spheres), which remains partly even in the non-returner. That is to say, *arahants* have completely destroyed all defilements (*kilesas*), so we read at SN 38:2 (IV 252) that the definition of arahantship is the destruction of lust, hatred and delusion. Third, *arahants* do not have any further rebirth, though they still suffer old age, illness and are bound one day to die (SN I 71).

It should be noted that although the arahantship represents the highest goal of the holy life under the Buddha's guidance (*tadanuttaraṃ brahma-cariyapariyosānaṃ*)[45], not every *arahant* has fulfilled in all respects the trainings taught by the Buddha. This is mainly because it is indeed not necessary to do so in order to transform oneself into an *arahant*. To illustrate, not every *arahant* possesses the five super knowledges (*abhiññā*). Therefore, in the *Nikāya*s, there exist different subclasses of *arahants*, which are classified in terms of their "mundane" spiritual achievement.

According to SN 8:7, the Buddha once classified *arahants* into four subclasses: (1) the triple-knowledge bearer (*tevijja*), (2) the bearer of six super knowledges (*chaḷabhiñña*), (3) one liberated in both ways (*ubhatobhāgavimutta*), and (4) one liberated by wisdom (*paññāvimutta*).[46]

The three knowledges implied by "triple-knowledge bearer" are specified in the Canon (e.g. AN I 164–165; MN I 22–23): (1) the knowledge of recollecting past abodes (*pubbenivāsānussati-ñāṇa*); (2) (1) the triple-knowledge bearer (*tevijja*), (2) the bearer of six super knowledges (*chaḷabhiñña*), (3) one liberated in both ways (*ubhatobhāgavimutta*), and (4) one liberated by wisdom (*paññāvimutta*). (*dibbacakkhu*), which sees how beings are reborn in new existences according to their previous *kamma*; and (3) the knowledge of the destruction of taints (*āsavakkhayañāṇa*). In addition, there are the knowledge of reading others' minds (*cetopariyañāṇa*), the divine ear (*dibbasota*), by which one can hear sounds of human and celestial beings far away, and the spiritual powers (*iddhividha*), including the power to become invisible, to pass through a

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[45] DN I 177; MN I 40; SN I 140; AN I 282.

[46] SN I 191,$_{21\text{-}24}$: *Imesaṃ pi Sāriputta pañcannaṃ bhikkhusatānaṃ saṭṭhi bhikkhū tevijjā saṭṭhi bhikkhū chaḷabhiññā saṭṭhi bhikkhū ubato bhāgavimuttā atha itare paññāvimuttā ti*. Cf. its parallel *sutta*: SĀ 1212 at T2, 330b,$_{24\text{-}26}$; MĀ 121 at T1 610b,$_{24\text{-}26}$. SĀ^2 228 at T2 457c,$_{11\text{-}12}$.

wall, to walk on water, to fly through the air etc., and together these six knowledges are called *cha abhiññā* (“six super knowledge”) (DN III 281).

The third and fourth types of *arahant* are defined in the *Kītāgiri Sutta*, where they are differentiated in terms of the capacity of their concentration:

> *Bhikkhus*, what kind of person is one liberated in both ways? Here, *bhikkhus*, some person contacts with the body and dwells in those liberations that are peaceful, transcending forms, and formless, and his taints are destroyed by his seeing with wisdom. *Bhikkhus*, this kind of person is called one liberated in both ways. I do not say of such a *bhikkhu* that he still has work to do with diligence. …
>
> *Bhikkhus*, what kind of person is one liberated by wisdom? Here, *bhikkhus*, some person does not contact with the body and does not dwell in those liberations that are peaceful, transcending forms, and formless, but his taints are destroyed by his seeing with wisdom. *Bhikkhus*, this kind of person is called one liberated by wisdom.[47]

Those “liberations that are peaceful, transcending forms, and formless” are in reality the four formless attainments, namely, the “base of the infinite space” (*ākāsānañcāyatana*), the “base of the infinite consciousness” (*viññāṇañcāyatanaṃ*), the “base of nothingness” (*ākiñcaññāyatana*), and the “base of neither-perception-nor-non-perception” (*nevasaññānāsaññāyatana*).[48] This passage does not make it clear whether one has to fulfill all the four formless attainments in order to be called “one liberated in both ways”. However, following the commentary’s exegesis[49], the

[47] MN I 477,25-30: *Katamo ca bhikkhave puggalo ubhatobhāgavimutto: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya c’ assa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave puggalo ubhatobhāgavimutto. Imassa pi kho ahaṃ, bhikkhave, bhikkhuno ‘na appamādena karaṇīyan’ti vadāmi.* MN I 477,33–478,2: *Katamo ca bhikkhave puggalo paññāvimutto: Idha, bhikkhave, ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c’ assa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave puggalo paññāvimutto. Imassa kho ahaṃ bhikkhave bhikkhuno ‘na appamādena karaṇīyan’ti vadāmi.*

[48] In DN III 224, they are termed “the four formless” (*cattāro āruppā*). In MN I 33–34, they are made to follow the four *rūpajjhānā* in a sequence of spiritual attainment.

[49] *The Papañcasūdānī* syas: There **liberated by two ways:** liberated from two parts. He is liberated from the material body through the formless attainment and from the mental body through the Path. It is fivefold: four are those who investigate formations and attains *arahants*hip after having emerged from any of the four formless attainments, and one is a non-returner, who attains arahanship after having emerged from cessation. (Ps III 188,7-15: *Tattha* ***ubhato bhāgavimutto*** *ti dvīhi bhāgehi vimutto, arūpasamāpattiyā rūpakāyato vimutto, maggena nāmakāyato. So catunnaṃ*

distinction between these two *arahants* lies in whether or not an *arahant* attains any of these four formless attainments. It follows that the *arahant* who does not attain any one of the formless attainments is said to be "one liberated by wisdom," and if an *arahant* is able to attain the base of infinite space, he qualifies for the title "one liberated in both ways".

From the descriptions above of the four types of *arahant*, it is clear that only the "knowledge of the destruction of the taints" consists of the condition for transformation into an *arahant*, and, therefore, is shared by all the four types of *arahants*. As many scholars have shown,[50] the first five of the six super knowledges are not conditions for the attainment of enlightenment for an *arahant*. They do not comprise of any of the factors that make one n *arahant*, and only represent those optional spiritual attainments that might be totally ignored by an *arahant*. In the same way, because the four formless attainments, according to its definition, are said to be not present in the wisdom-liberated *arahant*, they are not essential conditions for attaining arahantship, even though in some *suttas* the Buddha does encourage his disciples to exert themselves to develop these attainments.[51]

It is important to note that one passage in the *Puggalapaññatti* seems to give alternative definitions of the *ubhatobhāgavimutta* and *paññāvimutta*.[52] When defining the two terms, the *Puggalapaññatti* replaces the "peaceful attainments" given in the *Kīṭāgiri Sutta* (MN 70) with the "eight deliverances" (*aṭṭha vimokha*). Similar definitions also occur at DN II 69–71, where the eight deliverances are ascribed merely to "one who is liberated in both ways", and not to the "one who is liberated by wisdom".[53] These eight deliverances are specified elsewhere in the Canon:

> Possessed of material form, one sees forms—this is the first liberation. Not perceiving form internally, one sees forms externally—this is the second liberation. One is resolved only upon the beautiful—this is the third liberation. With the complete surmounting of

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arūpasamāpattīnaṃ ekekato vuṭṭhāya saṅkhāre sammasitvā arahattaṃ pattānaṃ catunnaṃ, nirodhā vuṭṭhāya arahattaṃ patto anāgāmino ca vasena pañcavidho hoti).

[50] Horner, 1979, pp. 85–87; Vajirañāṇa, 1987, pp. 441–453.

[51] For example, in MN I 472, the Buddha says that if a forest-dwelling (*āraññika*) *bhikkhu* does not apply himself to these four attainments, he will be questioned by other people saying that his seclusion in the forest is in vain.

[52] Pp 73,18-25: *Katamo ca puggalo ubhatobhāgavimutto? Idh' ekacco puggalo aṭṭha vimokkhe kāyena phusitvā viharati paññāya c' assa disvā āsavā parikkhīṇā honti: ayaṃ vuccati puggalo ubhatobhāgavimutto. Katamo ca puggalo paññāvimutto? Idh' ekacco puggalo na h' eva kho aṭṭha vimokkhe kāyena phusitvā viharati paññāya c' assa disvā āsavā parikkhīṇā honti: ayaṃ vuccati puggalo paññāvimutto*.

[53] Also cf. its counterpart passages in DĀ 13 at T1, 62b and MĀ 97 at T1, 582b.

> perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that 'space is infinite,' one enters and abides in the base of infinite space—this is the fourth liberation … the base of infinite consciousness … the base of nothingness … the base of neither-perception-nor-non-perception … By completely surmounting the base of neither-perception-nor-non-perception, one attains and abides in the cessation of perception and feeling: this is the eighth liberation.[54]

The first three liberations are not easy to understand and they are elaborated nowhere in the Canon, so we must rely on the Pāli commentary. According to the commentaries[55], the first liberation is the attainment of the four form-sphere *jhānas* (*rūpajjhāna*) utilizing a meditation subject called *kasiṇa* that is derived from a coloured object in one's own body such as hair. The second is the attainment of the form-sphere *jhānas* utilizing a *kasiṇa* that is derived from an external object. The third is the attainment of the *jhānas* obtained through either a purified and clean *kasiṇa* or the four divine abodes (*brahmavihāra*): the development of loving-kindness (*mettā*), compassion (*karuṇā*), altruistic joy (*muditā*), and equanimity (*upekkhā*). To put it briefly, the first three liberations represent the development of the four form-sphere *jhānas*.

Following the definition given by the *Puggalapaññatti* to differentiate the two types of *arahant*, the commentators understand the eight deliverances as a criterion for distinguishing "one liberated by wisdom" from "one liberated in both ways". Thus, the former is an *arahant* who does not attain any of the eight deliverances including the four form-sphere *jhānas*, and the latter as an *arahant* who attains at least one of the eight deliverances. This implies the existence of *arahants* who do not experience any form-sphere *jhāna*.[56] Therefore, it is reasonable for the *Puggalapaññatti*'s commentary to classify an *arahant* who does not attain form-sphere *jhāna* into the category of *paññāvimutta*.[57] It is to be noted that in the literature of the Sarvāstivāda, which includes the parallel *sutta* of the *Kītāgiri Sutta*,[58] only the definition using the eight deliverances as a criterion is

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[54] MLDB 638–639.

[55] Mp II 75,17-27; Ps III 255,17–256,19.

[56] Bodhi (2007, p. 69) says that this definition "suggests that the *arahant* liberated by wisdom need not possess any of the eight emancipations, including the lower three, which comprise the four *jhānas*."

[57] Pp-a 191,22-23: *so sukkhavipassako catūhi jhānehi vuṭṭhāya arahattaṃ pattā cattāro cāti pañcavidho hoti.*

[58] T1, 751b,14-16：云何比丘有俱解脫？若有比丘，八解脫身觸成就遊，已慧見，諸漏已盡已知，如是比丘有俱解脫. T1, 751b,20-22：云何比丘有慧解脫？若有比丘，八解脫身不觸成就遊，以慧見，諸漏已盡，已知，如是比丘有慧解脫. Also see SĀ 936 at T2, 240a; SĀ[2] 160 at T2, 434b; T26, 436a. On the *Mahāvibhāṣāśāstra*'s explanation, see

adopted. This might imply that such a definition is perhaps older than the one using the four formless attainments as a criterion.

In summary, the canonical passages on the subtypes of *arahant* suggest that there is a disparity among *arahants* in terms of their supernormal powers and concentration ability. Therefore, although all *arahants* necessarily complete what is to be done for uprooting mental defilements, there still might be some spectacular spiritual attainments remaining for him to develop, even though they have no significant role in transformation of a sentient being into an *arahant*.[59]

§1.3 The Methods for Attaining Enlightenment

In the previous section, the general qualities and characteristics of the four stages of enlightenment as well as their subclasses were surveyed. In this section, the methods prescribed in the Canon to attain these different stages of enlightenment will be discussed. The methods for attaining the four stages of enlightenment are described throughout the Canon, but it suffices to focus here only on those directly relevant to insight meditation (*vipassanā bhāvanā*) and serenity meditation (*samatha bhāvanā*). In doing so, I aim to show that, at least in some *suttas*, it is insight meditation that leads one to enlightenment rather than serenity meditation, which functions at best as a support for insight meditation, but not as an immediate cause for attainment of enlightenment.

§1.3.1 The Attainment of Enlightenment through Insight Meditation

In the *Nikāya*s, there are many *suttas* which claim that one can attain the four stages of enlightenment through developing insight meditation, without reference to the development of serenity meditation or the attainment of form-sphere *jhāna*.

A passage showing that insight meditation leads one directly to the final goal of arahantship can be found in SN 22:110 and SN 23:8. There the arahantship is said to be attained through understanding as they really are the origin, passing away, gratification, danger and escape of the

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T26, 278c ff. However, the*Śāriputrābhidharma 舍利弗阿毘曇論 (T28，no. 1548) adopts the form-lese *jhāna* as the criteria: 云何慧解脫人？若人寂靜解脫過色無色，彼非身觸行見慧斷有漏，是名慧解脫人. (T28, 588a,24-25)

59 On the idea "*arahant* can develop", see Engelmajer, 2003.

"five aggregates subject to clinging" (*pañca-upādānakkhandha*).[60] When listing seven types of person who are worthy of gifts (*dakkhiṇeyyā*), the world's peerless field for merit (*anuttaraṃ puññakkhettaṃ*), two *suttas* in the *Aṅguttara-nikāya* (AN 7:16–17) point out that arahantship and the fruit of non-returner can be attained through insight meditation. There it is said that one who abides contemplating impermanence (*aniccānupassī*) in all formations (*sabbasaṅkhāra*), perceiving it (*aniccasaññī*), experiencing it (*aniccapaṭisaṃvedī*) constantly, continually, and uninterruptedly (*satataṃ samitaṃ abbhokiṇṇaṃ*), being clear about it (*cetasā adhimuccamāno*), and fathoming it by wisdom (*paññāya pariyogāhamāno*) enters and abides in the taintless liberation of mind either in this very life or on his deathbed.[61] In the same way, contemplation of suffering or non-self also brings forth the same result. It is additionally said that if the arahantship is not attained one can attain the fruit of the non-returner through the same method.[62] Three *suttas* in the *Aṅguttara-nikāya*, AN 6:98–100, reveal that insight meditation is a necessary condition for attaining the four stages of enlightenment. Furthermore, it is impossible for one who sees permanence (*nicca*), pleasantness (*sukha*) or self (*attan*) in any formation to be equipped with "patience in conformity" (*anulomika khanti*) and likewise to enter the fixed course of rightness (*sammattaniyāma*) and realize the four noble fruits. Only when one sees impermanence, suffering or non-self in formations can one be endowed with patience in conformity and realize the four noble fruits.[63]

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[60] SN III 161,8-14: *Yato ca kho bhikkhave bhikkhu imesaṃ pañcannaṃ upādānakkhandhānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā anupādā vimutto hoti, ayaṃ vuccati bhikkhave bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaññojano sammadaññāvimutto ti*. Also cf. SN III 193,11-17.

[61] One who attains *arahants*hip on one's deathbed is called "equal-headed" (*samasīsī*) in the *Puggalapaññatti*. Pp 13,26-27: *Yassa puggalassa apubbaṃ acarimaṃ āsavapariyādānañ ca hoti jīvitapariyādānañ ca: ayaṃ vuccati puggalo samasīsī.*

[62] E. g. AN 7:16 (IV 13,13-17): *Idha bhikkhave ekacco puggalo sabbasaṅkhāresu aniccānupassī viharati aniccasaññī aniccapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. So āsavānaṃ khayā…pe… sacchikatvā upasampajja viharati.* AN IV 13,20-24: *Puna ca paraṃ bhikkhave idh' ekacco puggalo sabbasaṅkhāresu aniccānupassī viharati aniccasaññ, aniccapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. Tassa apubbaṃ acarimaṃ āsavapariyādānañ ca hoti jīvitapariyādānañ ca.* AN IV 14,12-17 has *sabbasaṅkhāresu dukkhānupassī, sabbasaṅkhāresu anattānupassī.*

[63] AN 6: 98 (III 441,19–442,7): *So vata bhikkhave bhikkhu kañci saṅkhāraṃ niccato samanupassanto anulomikāya khantiyā samannāgato bhavissatī ti n'etaṃ ṭhānaṃ vijjati. Anulomikāya khantiyā asamannāgato sammattaniyāmaṃ okkamissatī ti n'etaṃ ṭhānaṃ vijjati. Sammattaniyāmaṃ anokkamamāno sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ vā sacchikarissatī ti n'etaṃ ṭhānaṃ vijjati. 'So vata bhikkhave bhikkhu sabbasaṅkhāre aniccato samanupassanto anulomikāya khantiyā samannāgato bhavissatī ti ṭhānam etaṃ vijjati. Anulomikāya khantiyā samannāgato sammattaniyāmaṃ okkamissatī ti ṭhānam etaṃ vijjati. Sammattaniyāmaṃ okkamamāno sotāpattiphalaṃ*

The four factors for stream-entry (*sotāpattiyaṅga*), which, as I shall show below, culminate in insight meditation, are also given by the Buddha as the methods for attaining all the four stages of enlightenment. The *Sotāpattisaṃyutta* (SN 55:55–58) mentions four conditions that lead one to the realization of the four noble fruits. These are called the four "factors for stream-entry" (*sotāpattiyaṅga*): (1) association with superior persons (s*appurisasaṃseva*); (2) hearing the true *dhamma* (*saddhammassavana*); (3) careful attention (*yonisomanasikāra*); and (4) practice in accordance with the *dhamma* (*dhammānudhammappaṭipatti*). These four conditions are to be practised in sequence: one first finds a reliable teacher, listens closely to what he teaches, pays careful attention to what one has heard from him, and lastly puts into practice the intellectual knowledge he has heard and contemplated.[64] The fourth condition is highly praised in the *Nikāya*s. Two *suttas* in the *Saṃyutta-nikāya* (SN 38:16, 39:16) reveal that practising in accordance with the *dhamma* is the most difficult task among the Buddha's teachings, more difficult than going forth and finding pleasure in going forth.[65] In the *Mahāparinibbāna Sutta* (DN 16), it is said that whoever—*bhikkhu*, *bhikkhunī*, male or female lay person—dwells practising in accordance with the *dhamma*, he or she honours the Buddha and pays him the supreme homage.[66]

The commentaries differ slightly in their interpretations as to the fourth item of practice, i.e., practice in accordance with the *dhamma* (*dhammānudhammappaṭipatti*). Some commentarial passages define it merely as insight meditation (*vipassanādhamma*).[67] The commentary of the *Itivuttaka* (Iti-a II 90,12) states that it is the preliminary portion of the practice beginning with the purification of morality (*sīlavisuddhi-ādi pubbabhāgapaṭipadādhamma*). The commentary of the

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vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ vā sacchikarissatī ti ṭhānam etaṃ vijjatī ti. AN 6:99 is about contemplation of suffering, AN 6: 100 about contemplation of non-self. The same Pāli passages are quoted in the *Paṭisambhidāmagga*. The commentary (Paṭis-a III 697,22-27) glosses *anulomika khanti* as knowledge of insight (*vipassanāñāṇa*) and classifies it into three subtypes: (i) *mudukānulomikā khanti* which includes comprehension by groups (*kalāpasammasana*) and the knowledge of rising and falling (*udayabbayañāṇa*); (ii) *majjhimānulomikā khanti* which begins with the knowledge of dissolution (*bhaṅgañāṇa*) and ends in the knowledge of equanimity about formation (*saṅkhārupekkhāñāṇa*); and (iii) *tikkhānulomikā khanti* which is the conformity knowledge (*anulomañāṇa*).

64 SN 55: 55 (V 410,25–411,2): *Cattāro me bhikkhave dhammā bhāvitā bahulīkatā sotāpattiphalasacchikiriyāya saṃvattanti. Katame cattāro? Sappurisasaṃsevo saddhammasavanaṃ yonisomanasikāro dhammānudhammapaṭipatti*. SN 55:56, SN 55:57 and SN 55: 58 concern once-returner, non-returner, and *arahant* respectively.

65 SN 38:16 (IV 260,22-23), SN 39:16 (IV 262,18-19): *Abhiratena kho āvuso dhammānudhammapaṭipatti dukkarā ti.*

66 DN II 138,17-21: *Yo kho Ānanda bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhammânudhamma-paṭipanno viharati sāmīci-paṭipanno anudhamma-cārī, so Tathāgataṃ sakkaroti garukaroti māneti pūjeti paramāya pūjāya.*

67 Spk III 253,5-6; Sv II 556,10-11: *Dhammânudhamma-paṭipannā ti ariyassa dhammassa anudhamma-bhūtaṃ vipassanā-dhammaṃ paṭipannā*.

Paṭisambhidāmagga (Paṭis-a III 542,12-13) also defines it broadly as morality, concentration and wisdom (*sīlasamādhipaññā*). Here, I shall demonstrate that in the *Nikāya*s the fourth item is always intended to be a practice of insight meditation. In the *Nikāya*s, the practice in accordance with the *dhamma* is depicted as a practice for revulsion against mental and physical phenomena. For example, SN 22: 115 describes that when one is practising for the purpose of revulsion towards one of the five aggregates, for its dispassion and cessation (*nibbidāya virāgāya nirodhāya paṭipanno*), one can be called a *bhikkhu* practising in accordance with the *dhamma* (*dhammānudhamma-ppaṭipanno bhikkhu*).[68] Similarly, the same formula is used in SN 12:16 (II 18) and SN 12:67 (II 114 ff)[69] with the twelve factors of dependent origination replacing the five aggregates,[70] and in SN 35:154 (IV 141) with the six internal bases replacing the five aggregates.[71] In SN 22:39, what accords with the *dhamma* (*anudhamma*) is explained as being engaged in revulsion towards (*nibbidābahula*) the five aggregates.[72]

The question to be posed here is the following: how does one remain engaged in revulsion toward all these mental and physical phenomena called the five aggregates? Many *suttas* say that the attitude of repulsion towards these mental and physical phenomena comes directly from insight meditation. For instance, in SN 22:76 it is said that seeing the three characteristics of the five aggregates, the instructed noble disciple experiences revulsion towards (*nibbindati*) these mental and physical phenomena, experiencing revulsion he becomes dispassionate, and through dispassion he is liberated (*nibbindaṃ virajjati, virāgā vimuccati*).[73] Also in the *Dīghanakha Sutta* (MN 74), it

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[68] SN III 163,21-23: *Rūpassa ce bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti dhammānudhammapaṭipanno bhikkhūti alaṃ vacanāya*. It is to be noted that the Pāli passage implies that even a lay person could be called a "*bhikkhu* practising in accordance with the *dhamma*" if he practices in the right way. This supports the gloss on the term *bhikkhu* given in the commentary to the *Satipaṭṭhāna Sutta* (Ps I 241,3-6: *Bhikkhū ti paṭipattisampādaka-puggalanidassanam etaṃ. Aññe pi vā devamanussā paṭipattiṃ sampādenti yeva, seṭṭhattā pana, paṭipattiyā bhikkhubhāvadassanato ca, bhikkhū ti āha*).

[69] Cf. its parallel *sūtra*, SĀ 364 at T2, 100c.

[70] E.g. SN II 18,11-13 : *Jarāmaraṇassa ce bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti dhammānudhamma-paṭipanno bhikkhūti alaṃ vacanāya*.

[71] E.g. SN IV 141,15-17 : *Cakkhussa ce bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti dhammānudhamma-paṭipanno bhikkhūti alaṃ vacanāya*.

[72] SN III 40,23-27: *Dhammānudhammappaṭipannassa bhikkhave bhikkhuno ayam anudhammo hoti yaṃ rūpe nibbidā-bahulo vihareyya, vedanāya nibbidā-bahulo vihareyya, saññā nibbidā-bahulo vihareyya, saṅkhāresu nibbidā-bahulo vihareyya, viññāṇe nibbidā-bahulo vihareyya.*

[73] SN III 224,21-23: *Evaṃ passam bhikkhave sutvā ariyasāvako rūpasasmiṃ nibbindati vedanāya nibbindati saññāya nibbindati saṅkhāresu nibbindati viññāṇasmiṃ nibbindati*. Also cf. SN III 20, 66–68.

is said that after seeing (*passati*) that the three feelings, i.e., pleasant feeling, painful feeling and neither-painful-nor-pleasant feeling, are impermanent (*anicca*), conditioned (*saṅkhata*), dependently arisen (*paṭiccasamuppanna*), subject to destruction (*khayadhamma*), vanishing (*vayadhamma*), fading away (*virāgadhamma*) and ceasing (*nirodhadhamma*), the instructed noble disciple experiences revulsion towards these feelings.[74] Further, there are twenty *suttas* in the *Rāhulasaṃyutta* showing that one experiences revulsion, dispassion and liberation through seeing the three characteristics in the cases of the six internal bases (SN 18:1,11), six external bases (SN 18:2,12), six consciousness (SN 18:3,13), six contacts (SN 18:4,14), six feelings (SN 18:5,15), six perceptions (SN 18:6,16), six volitions (SN 18:7,17), six cravings (SN 18:8,18), six elements (SN 18:9,19) and five aggregates (SN 18:10,20).[75] Yet more importantly, it is said in SN 22: 40–42 that practising in accordance with the *dhamma* is unambiguously defined as insight meditation, that a *bhikkhu* practising in accordance with the *dhamma* should contemplate in the five aggregates the characteristics of impermanence, suffering or non-self (*aniccānupassin, dukkhānupassin, anattānupassin*).[76]

These *suttas* mentioned above indicate that in the *Nikāyas*, practice in accordance with the *dhamma* denotes the practice of insight meditation (*vipassanābhāvanā*), which enables one to see the characteristics of mental and physical phenomena and is the meditative practice that leads one directly to the arahantship.

The four establishments of mindfulness (*satipaṭṭhāna*), as they are described in the *Satipaṭṭhāna Sutta*, are a set of insight-meditation-oriented practices, which may or may not include the element of serenity meditation (see Chapter Three). Therefore, it might be suitable to give here some *suttas* that depict the *satipaṭṭhānas* as effective methods for attaining enlightenment.

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[74] MN I 500,20-32: *Sukhā pi kho… Dukkhā pi kho… adukkhamasukhā pi kho Aggivessana vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā. Evaṃ passaṃ Aggivessana sutavā ariyasāvako sukhāya pi vedanāya nibbindati, dukkhāya pi vedanāya nibbindati, adukkhamasukhāya pi vedanāya nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttam-iti ñāṇaṃ hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nâparaṃ itthattāyâti pajānāti.*

[75] SN II 244–252.

[76] SN III 41,6-8: *Dhammānudhammapaṭipannassa bhikkhave bhikkhuno ayam anudhammo hoti, yaṃ rūpe aniccānupassī vihareyya…la…parimuccati dukkhasmāti vadāmīti.* SN III 41,10-11: *Dhammānudhamma…la… yaṃ rūpe dukkhānupassī vihareyya …la… parimuccati dukkhasmā ti vadāmīti.* SN III 41,13-16: *Dhammānudhammapaṭipannassa bhikkhave bhikkhuno ayam anudhammo hoti, yaṃ rūpe anattānupassī vihareyya..vedanāya… saññāya… saṅkhāresu … viññāṇe anattānupassī vihareyya.*

In SN 47:4[77], it is said that the four *satipaṭṭhānas* can lead one to the four stages of enlightenment:[78] those *bhikkhus* who are newly ordained should be exhorted to develop the four *satipaṭṭhānas* in order to know mental and physical phenomena as they really are; those who are trainees (*sekha*),[79] aspiring for the unsurpassed security from bondage, i.e. arahantship,[80] should continue to develop the four *satipaṭṭhānas* in order to understand fully (*pariññā*) the mental and physical phenomena; and those who are *arahants* still continue to dwell in the same practices with a mind detached. Similar statements are found in three *suttas* in the *Anuruddhasaṃyutta*. SN 52:4–5 state that both trainees (*sekha*) and those beyond training (*asekha*) "should enter and dwell in the four establishments of mindfulness" (*cattāro satipaṭṭhānā upasampajja vihātabbā*).[81] In SN 52:9, Ven. Anuruddha declares that *arahants* usually dwell with a mind well established in *satipaṭṭhānas*.[82] As to the distinction between the practice of a trainee and an *arahant*, SN 47:26–27 offers the following definition: "Because one has partly developed the four establishments of mindfulness, that one is trainee. … Because one has completely developed the four establishments of mindfulness that one is beyond training."[83]

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[77] SN V 144,15-18: *Ye te bhikkhave bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, te ve bhikkhave bhikkhū catunnaṃ satipaṭṭhānānaṃ bhāvanāya samādapetabbā nivesetabbā patiṭṭhāpetabbā.* SN V 144,1-9: *Yepi pi te, bhikkhave bhikkhū sekhā appattamānasā anuttaraṃ yogakkhemam patthayamānā viharanti, te pi kāye kāyānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā kāyassa pariññāya; ……vedanānaṃ pariññāya …… cittassa pariññāya …… dhammānaṃ pariññāya.* SN V 144,10-19: *Yepi te bhikkhave bhikkhū arahanto khīṇāsavā …… tepi kāye kāyānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, kāyena visaṃyuttā …… vedanāhi visaṃyuttā…… cittena visaṃyuttā…… dhammehi visaṃyuttā.*

[78] Cf. its parallel *sūtra* SĀ 621 at T2, 173c. Note that in the Chinese version, the term 於法遠離 (*dhammehi visamyutta*) is used to describe both the practices of the *sekha* and *asekha*, whereas the Pāli version only relates to the *asekha*. This makes their practices exactly the same and must be a mistake caused in its transmission, which needs to be corrected in accordance to the Pāli version.

[79] The term *sekha* usually refers to those noble persons who are not *arahants*, i.e. the seven trainees, but sometimes virtuous worldlings are included. Cf. Spk I 105,25-26: ***sekhā** ti satta-sekhā*; Mp III 113,22: ***sekho**ti satthavidho pi sekho*; Mp II 123,24: ***sekhoti***: *iminā satta sekkhe dasseti. Ettha ca sīlavantaputhujjano pi sotâpannen'eva saṃgahīto*.

[80] Ps I 41,5-7: ***Anuttaran** ti seṭṭhaṃ, asadisan ti attho. Catuhi yogehi khemaṃ anupaddutan ti **yogakkhemaṃ**, arahattam eva adhippetaṃ.*

[81] SN V 298,29-30: *Sekhenāvuso Sariputta bhikkhunā cattāro satipaṭṭhānā upasampajja vihātabbā.* SN V 299,7-8: *Asekhenāvuso Sariputta bhikkhunā cattāro satipaṭṭhānā upasampajja vihātabbā..*

[82] SN V 302,4-7: *Yo so āvuso bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaññyojao sammadaññā vimutto, so imesu catūsu satipaṭṭhānesu suppatiṭṭhitacitto bahulaṃ viharatī"ti*. Cf its parallel passage in SĀ 543 at T2, 141a.

[83] SN V 175,6-7: *Catunnaṃ kho āvuso satipaṭṭhānaṃ padesaṃ bhāvitattā sekho hoti.* SN V 175,17-18 : *Catunnaṃ kho*

It is of significance to the Buddha's educational system that all Buddhist disciples, including *arahants*, trainees, and even new *bhikkhus*, practise the same four establishments of mindfulness. It implies that what one tries to learn and practise from the very beginning in order to reach the final goal, that is, to become an *arahant* is the same as what *arahants* practise and do after their attainment of arahantship. Nevertheless, there must exist differences in the degree and quality among the ways in which a new *bhikkhu*, a trainee and an *arahant* practise the four establishments of mindfulness.

§1.3.2 The Attainment of Enlightenment through Insight Meditation Preceded by *Jhāna* Practice

There are numerous *suttas* in the *Nikāya*s where *jhānas* occur as a spiritual attainment developed before one's enlightenment. In these *suttas*, the *jhāna* attainments seem to serve as either a meditative object or the support for the development of insight meditation; the texts do not state that they are intended to be the immediate cause for attainment of enlightenment.

In the *Aṭṭhakanāgara Sutta* (MN 52), Ānanda teaches eleven methods by which a *bhikkhu* can attain either the third or the fourth stage of enlightenment. It is said that a *bhikkhu* who enters any one of the eleven concentration attainments—the four form-sphere *jhāna*s, the four divine abodes (*cattāro brahmavihārā*), and the first three formless *jhānas* (*arūpajjhāna*)—then takes them as meditative objects to be analysed with insight meditation is able to attain either the destruction of the taints, i.e. arahantship, or the destruction of the five lower fetters, i.e. the state of non-returner. The following passage describes the knowledge obtained through insight meditation:

> The first *jhāna* (or the second *jhāna* etc.) is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.[84]

Here, each of the eleven concentration attainments serves as an object to be examined with insight meditation in order to see therein the real nature of impermanence and conditionality. The *Mahāmālunkyaputta Sutta* (MN 64), where the Buddha teaches seven methods to abandon the five

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āvuso satipaṭṭhānaṃ samattaṃ bhāvitattā sekho hoti. Cf. CDB 1653.

[84] MN I 350,13-16: *Idam pi paṭhamaṃ jhānaṃ abhisaṅkhataṃ abhisañcetayitaṃ, yaṃ kho pana kiñci abhisaṅkhataṃ abhisañcetayitaṃ tad aniccaṃ nirodhadhamman ti pajānāti. So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti.* Cf. MLDB 455.

lower fetters, offers a somewhat different account of how the insight knowledge is developed with the *jhānas* as its object:

> Whatever exists therein of material form, feeling, perception, formations and consciousness, he sees those states as impermanent, as suffering, as a disease, as a tumor, as a dart, as a misery, as an affliction, as alien, as disintegrating, as empty, as nonself.[85]

Similar methods for the development of insight meditation with the mental states of *jhāna* attainment as the object are recorded in the *Aṅguttara-nikāya*. Insight meditation is applied to the four form-sphere *jhānas* in AN 4:124 (AN II 128,10-29.) and to the four form-sphere *jhānas* and the first three formless *jhānas* in AN 9:36 (IV 422–426) The reason why the fourth formless *jhāna*, the base of neither-perception-nor-non-perception, is not described in these *suttas* as an object to be investigated by insight meditation is, according to the commentary of the *Aṅguttara-nikāya*, that the constituent factors of this formless attainment, i.e. the four formless mental aggregates, are too subtle to be used as objects of insight meditation.[86]

Elsewhere in the *Nikāya*s, it is said that the *jhāna* attainments function not as objects of insight meditation but as a supportive ground that makes the mind calm and concentrated, and thus facilitates the development of insight meditation. In the *Mahāsuññata Sutta* (MN 22), we read that a *bhikkhu* after having developed the four *jhāna*s directs his mind to insight meditation and abandons the conceit 'I am'. It is said there that,

> …a *bhikkhu* should abide contemplating rising and falling in these five aggregates subject to clinging: "Such is material form, such its arising, such its disappearance; such is feeling, such its arising, such its disappearance; such is perception, such its arising, such its disappearance; such are formations, such their arising, such their disappearance; such is consciousness, such its arising, such its disappearance. When he abides contemplating rising and falling in these five aggregates subject to clinging, the conceit 'I am' based on these five aggregates affected by clinging is abandoned in him."[87]

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85 MN I 435,31-35: *So yad-eva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.*

86 Mp IV 197,16-18: *Atha nevasaññā-nâsaññâyatanaṃ kasmā na gahitan ti? Sukhumattā, yasmiṃ hi cattāro pi arūpakkhandhā sukhumā na sammasanūpagā.*

87 MN III 114,32–115,5: *Pañca kho 'me, Ānanda, upādānakkhandhā. Yattha bhikkhunā udayabbayānupassinā vihātabbaṃ. Iti rūpaṃ iti rūpassa samudayo iti rūpassa atthagamo; iti vedanā iti vedanāya samudayo iti vedanāya*

According to SN 22:89, which also connects the abandonment of the conceit "I am" to insight meditation, the conceit "I am" is the defilement that still lingers in mind even after one becomes a non-returner through discarding the five lower fetters. Therefore, the abandonment of the conceit "I am" actually represents the attainment of arahantship.[88]

The *Sāmaññaphala Sutta* (DN 2) and *Subha Sutt*a (DN 10) illustrate the development of insight meditation based on the four *jhānas*. After giving the four *jhāna* attainments, they go on to say:

> When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it towards knowledge and vision. And he sees thus: "This body of mine, made of material form, consisting of the great elements, procreated by a mother and father, and built up out of boiled rice and porridge, is subject to impermanence, to being worn and rubbed away, to dissolution and disintegration and this consciousness of mine is supported by it and bound up with it."[89]

"Knowledge and vision" is glossed by the Pāli commentary as insight knowledge (*vipassanāñāṇa*).[90] From the context, it is indicated that after making the mind concentrated, malleable and steady, the four *jhānas* are able to serve as a supportive ground for insight meditation to unfold more smoothly. Although these *suttas* do not point out expressly where the insight meditation assisted by the *jhāna* can lead to, it can be inferred on the basis of the *suttas* quoted in section §1.3.1, that it leads one to the highest stage of enlightenment. This inference may be

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atthagamo; iti saññā…; iti saṃkhārā…; iti viññāṇaṃ iti viññāṇassa samudayo iti viññāṇassa atthagamo'ti. Tassa imesu pañcasu upādānakkhandhesu udayabbayānupassino viharato yo pañcs'upādānakkhandhesu asmimāno so pahīyati. Cf. MLDB 975.

[88] SN III 131,4-7: *Tassimesu pañcasu upādānakkhandhesu udayabbayānupassino viharato yo pissa hoti pañcasu upādānakkhandhesu anusahagato 'asmī'ti māno 'asmī'ti chando 'asmī'ti anusayo asamūhato, so pi samugghātaṃ gacchati*. Vism 685,25-26, explains that conceit (*māna*) is to be abandoned by the path knowledge of *arahant*: *Māna-bhavarāgāvijjānusayā catutthañāṇavajjhaṃ*.

[89] DN I 76,13-30; I 208,23-24,: *So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatûpakkilese mūdūbhūte* (CSCD *mudubhūte*) *kammaniye ṭhite ānejjappatte ñāṇa-dassanāya cittaṃ abhinīharati abhininnāmeti. So evaṃ pajānāti: Ayaṃ kho me kāyo rūpī cātu-mahā-bhūtiko mātā-pettika-sambhavo odana-kummās-upacayo anicc-ucchādana-parimaddana-bhedana-viddhaṅsana-dhammo* (CSCD *viddhaṃsana-dhammo*)*; idañ ca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddhan ti.* Cf. LDB 104.

[90] Sv I 220,13-15: *Idha pana ñāṇa-dassanāya cittan ti idaṃ vipassanā-ñāṇaṃ ñāṇa-dassanan ti vuttaṃ.*

supported by the fact that in the *Sāmaññaphala Sutta* (DN 2) and the *Subha Sutt*a (DN 10), the six super knowledges (*abhiññā*) are to follow the development of the four *jhānas* and insight meditation.

The *Chabbisodhana Sutta* (MN 112) also talks of the "knowledge of the destruction of the taints" (*āsavakkhayañāṇa*) being attained immediately after the development of the four *jhānas*. However, this kind of sequence of attainment is not frequent in the *Nikāyas*; what is much more popular is the sequence of meditative attainment where the four *jhānas* are followed immediately by the three true knowledges.[91] For example, in the *Mahā-assapura Sutta* (MN 39), when the Buddha teaches what makes someone an ultimate ascetic, i.e. an *arahant*, and gives a list of items of practice with the later items to be practised (*uttariṃ karaṇīyaṃ*) after the earlier have been developed. After the four *jhānas* are developed, the following items are practiced in sequence: (1) the knowledge of recollecting past abodes; (2) the divine ear; and (3) the knowledge of the destruction of the taints. The Buddha himself is also said to have attained his own enlightenment through this sequence of meditative practice.[92] It seems that the destruction of taints in the instances discussed here is attained through insight meditation (as expressed by these aforementioned *suttas* in the form of understanding the four noble truths) while being supported by the four *jhānas*.

The discussion above has provided evidence to demonstrate that whether with the assistance of *jhānas* or not, one develops insight meditation to see the mental and physical phenomena as they really are, and so attains the four stages of enlightenment.

§1.3.3 The Knowledge of Rising and Falling

The knowledge of rising and falling (*udayabbayañāṇa*) plays an extremely significant role not only in the meditation theory of Pāli commentarial literature (cf. Vism 629ff), but also in the Buddhist soteriology of the earliest period of Pāli Buddhism, that is, in the *Nikāya*s. Here, the knowledge of rising and falling will be investigated in the context of the *Nikāyas* in order to discover the status of insight meditation as a soteriological method in the early Buddhism.

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91 MN 27 (I 181ff); MN 51 (I 347ff); MN 60 (I 412ff); MN 65(I 441ff); MN 76 (I 521ff); MN 79 (II 38ff); MN 94 (II 162); MN 101 (II 226ff); MN 125 (III 136); AN 3:58–59 (I 163–168).

92 See MN 4 (I 21–22); MN 19 (I 117); MN 36 (I 247–249); MN 85 (II 93); MN 100 (II 212).

As discussed in section §1.3.2, contemplating rising and falling in the five aggregates leads to the highest enlightenment. There are several *suttas* which document this view. According to SN 35: 153, when one who dwells contemplating rising and falling (*udayavyayānupassī*) in any one of the six doors, i.e., eye, ear, nose, tongue, body and mind, experiences revulsion towards them, becomes dispassionate, and then liberated, he is called "one equipped with faculties" (*indriyasampanna*).[93] The knowledge of rising and falling could result not only in arahantship but also in Buddhahood. When relating how the Bodhisatta Vipassī attains his final enlightenment, the *Mahāpadāna Sutta* (DN 14) describes that he was liberated from the taints by his non-clinging, not long after his contemplation on the rising and falling of the five aggregates.[94] Similarly, according to the *Aggivacchagotta Sutta* (MN 72), Gotama Buddha also declares that he was liberated through non-clinging after having contemplated the rising and falling of the five aggregates.[95]

The wisdom of rising and falling is frequently used to gloss *paññā* ("wisdom") in different sets of technical terms. It is said in the *Bodhirājakumāra Sutta* (MN 85) that a *bhikkhu* who possesses the "five factors of striving" (*pañcimāni padhāniyaṅgāni*) may arrive at distinction, the arahantship, within half a day after being instructed by the Buddha. These five factors are (1) endowment with faith (*saddha*); (2) freedom from illness and affliction (*appābādha, appātaṅka*); (3) endowment with honesty and sincerity (*asaṭha, amāyāvin*); (4) energy (*āraddhaviriya*); and (5) wisdom (*paññavat*). Wisdom is defined as "wisdom directed towards rising and passing away (*udayatthagāminī paññā*) that is noble (*ariyā*), penetrative (*nibbedhikā*) and leads to the complete

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[93] SN IV 140,25-33: *Cakkhundriye ce bhikkhu udayavyayānupassī viharanto cakkhundriye nibbindati ... sotindriye ... ghānindriye ... jivhindriye ... kāyindriye ... manindriye ce bhikkhu udayavyayānupassī viharanto manindriye nibbindati, nibbindaṃ virajjati …la… vimu[t]tasmi vimuttamhīti ñāṇaṃ hoti- khīnā jāti vusitam brahmacariyaṃ, kataṃ karaṇīyaṃ nāparam itthattāyāti pajānāti.*

[94] DN II 35,14-24: *Atha kho bhikkhave Vipassī Bodhisatto aparena samayena pañcas'upādāna-kkhandhesu udaya-vyayânupassī vihāsi: Iti rūpṃ, iti rūpassa samudayo, iti rūpassa atthagamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthagamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthagamo; iti saññā, iti saññāya samudayo, iti saññāya atthagamo; iti saṃkhārā, iti saṃkhārānaṃ samudayo, iti saṃkhārānaṃ atthagamo; iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthagamo ti. Tassa pañcas'upādāna-kkhandhesu udaya-vyayānupassino viharato na cirass' eva anupādāya āsavehi cittaṃ vimucci.*

[95] M I 486,12-20: *Diṭṭhaṃ h' etaṃ Vaccha Tathāgatena: iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthagamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthagamo; iti saññā, iti saññāya samudayo, iti saññāya atthagamo; iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthagamo; iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthagamo ti. Tasmā Tathāgato sabbamaññitānaṃ sabbamathitānaṃ sabba-ahiṃkāra-namiṃkāra-mānānusayānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anupādā vimutto ti vadāmîti.*

destruction of suffering" (*sammādukkhakkhayagāminī*).[96] Wisdom directed towards rising and passing away also appears as a gloss for the "faculty of wisdom" (*paññindriya*) in SN 48:9;[97] for the "power of wisdom" (*paññābala*) of a trainee (*sekha)* in AN 5:2;[98] for the wisdom of a lay follower (*upāsaka*) in SN 55:37;[99] for the wisdom of a great man (*mahāpurisa*) in AN 8:30;[100] for the wisdom among the seven *saddhamma* of a noble disciple in MN 53.[101]

The knowledge of rising and falling is highly praised in several *suttas*. In three *suttas* of the *Khandhasaṃyutta* (SN 22: 126–128), it is stated that one who does not understand the five aggregates as they really are, i.e. subject to rising and vanishing (*samudayadhamma*, *vayadhamma*), is immersed in ignorance (*avijjāgata*), whereas one who understands them as they really are (*yathābhūtaṃ pajānāti*) has arrived at true knowledge (*vijjāgata*).[102] According to SN 35: 204 (35: 245 according to CSCD), when a *bhikkhu* understands the rising and the passing away (*samudayañca atthagamañca yathābhūtam pajānāti*) of the six "bases for contact" (*phassāyatana*), or of the five aggregates subject to clinging (*upādānakkhandha*), or of the four great elements (*mahābhūta*), his vision is well purified (*dassanaṃ suvisuddhaṃ*).[103] The *Chachaka Sutta* (MN 148)

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96 MN II 95,12–20. Cf. AN 5:53; MN II 128; DN III 237, III 277.

97 MN V 197,19-21: *Udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakhayagāminiyā. Idaṃ vuccati bhikkhave paññindriyam.*

98 AN III 2,25-28: *Idha bhikkhave ariyasāvako paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. Idhaṃ vuccati bhikkhave paññābalaṃ.*

99 SN V 395,29-32: *Idha Mahānāma upāsako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā, ettāvatā kho Mahānāma upāsako paññāsampanno hotī ti.*

100 AN IV 234,31-35: *Idha bhikkhave bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā-dukkhakkhayagāminiyā. Paññavato ayaṃ bhikkhave dhammo, nāyaṃ dhammo duppaññassā ti iti yaṃ taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ*

101 MN I 356,19-21: *Paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā.*

102 E.g. SN III 171,6-30: *Idha bhikkhu assutavā puthujjano samudayadhammaṃ rūpaṃ samudayadhammaṃ rūpanti yathādhammaṃ* (CSCD *yathābhūtaṃ*) *na pajānāti*, *vayadhammaṃ rūpaṃ vayadhammaṃ rūpanti yathābhūtaṃ na pajānāti, samudayavayadhammaṃ rūpaṃ samudayavayadhammaṃ rūpanti yathābhūtaṃ na pajānāti …… vedanaṃ …… saññaṃ …… saṅkhāre …… samudayavayadhammaṃ viññāṇaṃ samudayavayadhammam viññāṇanti yathābhūtaṃ na pajānāti. Ayaṃ vuccati bhikkhu avijjā ettāvatā ca avijāgato hotīti.*

103 SN IV 191,29–192,16: *Yato kho āvuso bhikkhu channaṃ phassāyatanānaṃ samudayañca atthagamañca yathābhūtam pajānāti, ettāvatā kho āvuso bhikkhuno dassanaṃ suvisuddhaṃ hotīti. ... Yato kho āvuso bhikkhu pañcannam upādānakkhandhānaṃ samudayañca atthagamañca yathābhūtam pajānāti,…Yato kho āvuso bhikkhu catunnaṃ mahābhūtānaṃ samudayañca atthagamañca yathābhūtaṃ pajānāti…la….* The commentary explains this purified vision as meaning either the path of stream-entry (Spk III 55,8-9: ***dassanan*** *ti paṭhama-maggass' etaṃ adhivacanaṃ*) or

shows that when the rising and falling are discerned with regard to the mental and physical phenomena, the truth of "non-self" is demonstrated.[104] The knowledge of rising and falling can bring forth not only wisdom but also joy and happiness. In the *Saḷāyatanavibhaṅga Sutta* (MN 137) it is said that when one sees with proper wisdom any one of the six internal or six external bases (eye etc.) as they actually are, both in the past and present as impermanent, suffering and subject to change, then arises the happiness called "joys based on renunciation" (*nekkhammasita somanassa*).[105] The joy caused by insight meditation is so great that it is called "the deathless" (*amata*) in verse no. 374 of the *Dhammapada*: "Whenever one comprehends the rising and falling of aggregates, one obtains rapture and gladness, and this is the deathless for those who know."[106] The knowledge of rising and falling is so essential to the religious life of Buddhists that it is extolled thus in verse no. 113 of the *Dhammapada*: "If anyone lives one hundred years not seeing the rising and falling, living for one day of one who sees the rising and falling would be better."[107]

These texts taken together indicate that *vipassanā* wisdom which sees the rising and passing away of the mental and physical phenomena, is crucial to the practice of Buddhists, in that it not only generates great joy, rapture and gladness in Buddhist practitioners but also eliminates their wrong view of eternal self, and leads them all the way to the final stage of enlightenment.

§1.4 Summary

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the four *ariya* paths (Spk III 55,13-14 *api ca cattāro pi maggā* ***dassanam*** *eva*.)

[104] E.g. MN III 282,14-18: *Cakkhuṃ attā ti yo vadeyya, taṃ na uppajjati. Cakkhussa uppādo pi vayo pi paññāyati. Yassa kho pana uppādo pi vayo pi paññāyati, 'Attā me uppajjati ca veti cā'ti icc' assa evam āgataṃ hoti; tasmā taṃ na uppajjati-'Cakkhuṃ attā ti yo vadeyya'; iti cakkhuṃ anattā.*

[105] MN IV 217,29–218,6: *Tattha katamāni cha nekkhammasitāni somanassāni? Rūpānaṃ tveva aniccataṃ viditvā vipariṇāmavirāganirodhaṃ: Pubbe c' eva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā ti evam etaṃ yathābhūtaṃ sammappaññāya passato uppajjati somanassaṃ; yaṃ rūpaṃ somanassaṃ, idaṃ vuccati nekkhammasitaṃ somanassaṃ; saddānaṃ tveva ... pe ... ; gandhānaṃ tveva... pe ...; rasānaṃ tveva ... pe ...; phoṭṭhabbānaṃ tveva ... pe ...; dhammānaṃ tvevā aniccataṃ viditvā vipariṇāmavirāganirodhaṃ: Pubbe c'eva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā ti evam etaṃ yathābhūtaṃ sammappaññāya passato uppajjati somanassaṃ; yaṃ rūpaṃ somanassaṃ, idaṃ vuccati nekkhammasitaṃ somanassaṃ. Imāni cha nekkhammasitāni somanassāni.*

[106] Dhp 374: *Yato yato sammasati, khandhānaṃ udayavyayaṃ; labhatī* (CSCD *labhati*) *pītipāmojjaṃ, amataṃ taṃ vijānataṃ*.

[107] Dhp 113: *Yo ca vassasataṃ jīve, apassaṃ udayavyayaṃ; ekāhaṃ jīvitaṃ seyyo, passato udayavyayaṃ*.

Since a very early point in the Buddhist history, the four stages of enlightenment have been regarded as the goals to which Buddhists aspire. These stages are classified according to the quantity of unwholesome defilements that are abandoned: the more defilement one abandons the higher the stage one attains.

Except for the second stage, each of the remaining three stages of enlightenment is further divided into various subclasses based on the difference in the spiritual attainments and faculties. Although all *arahant*s extinguish all taints and defilements, they still differ in the abilities of their *jhāna* attainments and supernormal powers. The canonical descriptions on the distinction between a wisdom-liberated *arahant* and an *ubhatobhāgavimutta arahant* indicate that some *arahants* may not have a *jhāna* experience.

The Pāli canonical texts show that insight meditation can lead one to the highest goal of Buddhism and that the *jhāna* experience, which makes the mind more concentrated and malleable, either functions as an object to be examined by insight knowledge or at best as a support for insight meditation. Further, the insight meditation, which presents itself as knowledge of rising and falling, plays an important role in the soteriology of the *Nikāya* world. Based on this evidence, one might challenge the view proposed by some scholars such as Vetter (1988) and Bronkhorst (1993) that *jhāna* attainment is the core experience of liberation.

Chapter Two

Is *Jhāna* Necessary for Supramundane Attainment?

As discussed in Chapter One, it is recorded already in early Buddhist texts that insight meditation leads one to the four stages of enlightenment, whereas *jhāna* attainment may assist insight meditation by serving as either an object to be investigated or a basis to make the mind more suitable for cultivating it. A question can be posed here: while the formless *jhānas* are not essential to the attainment of enlightenment, is it necessary for one to develop form-sphere *jhāna* before practising of insight meditation?

It is true that the development of concentration (*samādhi*) is necessary for the development of insight knowledge. To illustrate, in SN 22:5–6[1], SN 35: 99–100, and SN 56:1–2, the Buddha admonishes his disciples to exert themselves in seclusion (*paṭisallana*)[2] and develop concentration (*samādhi*) since a *bhikkhu* who is concentrated understands the mental and physical phenomena as they really are (*samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.*). In SN 35:159–160, the Buddha uses different terms to express the same import, saying: "When a *bhikkhu* is concentrated, things become manifest to him as they really are."[3] Also, according to SN 12:23, concentration is said to be the proximate cause (*upanisā*) of "the knowledge and vision as they really are" (*yathābhūtañāṇadassana*), which is in turn the proximate cause of the further progression of insight, that is, revulsion (*nibbidā*) and dispassion (*virāga*).[4] Similarly, AN 5:24 (III 19) and AN 6:50 (IV

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[1] SN III 13,$_{36-37}$; SN IV 80,$_{11-12}$: SN V 414,$_{2-3}$: *Samādhiṃ bhikkhave bhāvetha, samāhito bhikkhave bhikkhu yathābhūtam pajānāti*. SN III 15,$_{20-21}$; SN IV 80,$_{28-29}$; SN V 414,$_{14-15}$: *Paṭisallāṇe bhikkhave yogam āpajjatha paṭisallīno bhikkhave bhikkhu yathābhūtam pajānāti*.

[2] As to *paṭisallana*, the *Sāratthapakāsinī* explains, "After seeing those *bhikkhus* falling away from bodily seclusion, and knowing that, the Blessed One said, 'When they obtain bodily seclusion their meditation practice will profit'". Spk II 262,$_{6-8}$: ***paṭisallāṇo*** *ti* (CSCD *paṭisallāṇeti*) *idaṃ Bhagavā te bhikkhū kāya-vivekena parihāyante disvā 'kāya-vivekaṃ labhantānaṃ imesaṃ kamma-ṭṭhānaṃ ṭhitiṃ* (CSCD *phātiṃ*) *gamissatī' ti ñatvā āha*.

[3] SN IV 143,$_{33}$–144,$_{1}$: *samāhitassa bhikkhave bhikkhuno yathābhūtam okkhāyati.* SN IV 144,$_{20-21}$: *paṭisallīṇassa bhikkhave bhikkhuno yathābhūtam okkhāyat*.

[4] The commentaries (Spk II 53,$_{24-34}$; Mp III 229,$_{8-11}$) interpret *yathābhūtañāṇadassana* as "tender insight" (*taruṇa-vipassanā*) to include "knowledge in defining formations" (*sankhāra-paricchede ñāṇa*), "knowledge in overcoming doubts" (*kankhā-vitaraṇe ñāṇa*), "knowledge in comprehension" (*sammasane ñāṇa*), and "knowledge in what is the path and what is not the path" (*maggāmagge ñāṇa* according to CSCD; Ee reads *magga-ñāṇa*); they

360) have the following saying:

> "… When right concentration is absent, the knowledge and vision of things as they really are is destroyed from the root of one who lacks right concentration. When the knowledge and vision of things as they really are is absent, revulsion and dispassion are destroyed from the root of one who lacks knowledge and vision of things as they really are. When revulsion and dispassion are absent, the knowledge and vision of liberation is destroyed from the root of one who lacks revulsion and dispassion."[5]

Obviously, the cultivation of concentration is just as important as the development of insight knowledge in the Buddhist system of "three trainings". Nevertheless, it is open to question whether concentration or right concentration necessarily refers to the four form-sphere *jhānas*, collectively or individually, and whether one needs the form-sphere *jhāna* experience in order to attain the arahantship or even the stage of stream-entry. In section §2.1 of this chapter, I shall first discuss the signification of concentration (*samādhi*), right concentration (*sammasamādhi*), and *jhāna* as revealed in the *Nikāyas* in order to demonstrate that concentration or right concentration is not necessarily confined to the form-sphere or formless *jhānas* since insight meditation can no doubt result in concentration, right concentration, or the so-called *vipassanā-jhāna*. In section §2.2, I shall provide some instances from the canonical *suttas*, which report the disciples' attainments of enlightenment without prior experience of form-sphere *jhāna*. This evidence confirms the opinion of some Theravādin scholars that the attainment of enlightenment does not require prior experience of form-sphere *jhāna* and that as a consequence it is highly possible that *sukkhavipassaka arahants* existed in early Buddhism.

§2.1 Concentration, Right Concentration and *Jhāna*

§2.1.1 Concentration

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interpret *nibbidā* as powerful insight (*balava-vipassanā*) to encompass "knowledge in appearance as terror" (*bhayat'ūpaṭṭhāne ñāṇa*), "knowledge in seeing danger" (*ādīnav'anupassane ñāṇa*), "knowledge of desire for deliverance" (*muñcitu-kamyatā-ñāṇa*), and "knowledge of equanimity about formations" (*sankhār'upekkhāya ñāṇa*); and they interpret *virāga* as the supramundane path (*magga*). These knowledges are fully explained in the *Visuddhimagga* Chapters 18–21.

[5] AN III 19,$_{23\text{-}28}$: …*sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti yathābhūtañāṇadassanaṃ; yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpaniso hoti nibbidāvirāgo; nibbidāvirāge asati nibbidāvirāgavipannassa hatūpanisaṃ hoti vimuttiñāṇadassanaṃ*. Cf. BGS III 14, 256.

Concentration (*samādhi*) is defined as the "unification of mind" (*cittassa ekaggatā*) in the *Cūḷavedalla sutta* (MN 44/ I 301), and in the same *sutta*, the four establishments of mindfulness (*satipaṭṭhāna*) are said to be its cause (*samādhinimitta*). This implies that concentration can be obtained from not only *samatha* meditation but also from insight meditation since some forms of practice in the four establishments of mindfulness consist of both types of meditation. In fact, there are some *suttas* that relate to a third type of concentration, concentration on *nibbāna*; for example, AN 3:32 (I 132) equates the concentration that is able to remove the underlying tendency of "I" with the experience of *nibbāna* (*sabbasaṅkhārasamatha*).

It is not difficult to locate the canonical passages relating to the concentration obtained through *samatha* meditation. These passages, such as DN 17/II 185–196 and AN 4:123/II 26–28, mention that people who are skilled in *jhānas* may be reborn in the Brahma worlds if they do not succeed in attaining arahantship before death. Some of these *jhānas* are derived from the development of the four "divine abodes" (*brahmavihāra*) (e.g. MN 83/II 78, MN 97/II 196; cf. A IV 300, Vism 322). One can even make the mind concentrated (*samādhiyati*) through listening to a *dhamma* lecture, instructing *dhamma* to others, reciting *dhamma*, or reflecting on *dhamma* (AN 5:26/III 21–23).

Now, what needs to be discussed in detail here is the concentration derived from insight meditation. If it is possible to gain concentration through insight meditation, then there is no necessity to develop *samatha* meditation beforehand and separately in order to acquire the concentration needed for the cultivation of insight knowledge.

The *Saṅgīti Sutta* (DN 33) and AN 4:41 classify the "development of concentration" (*samādhibhāvanā*) into four types. The first is the development of the four *jhānas* which leads to a pleasant dwelling in this very life and the second is the perception of light (*ālokasaññā*) which gives rise to the supernatural power of the divine eye. These two should be taken as the development of concentration through *samatha* meditation. The third and fourth developments of concentration concern the development of insight meditation; the third development is described in the text as thus:

> Here, friend, for a *bhikkhu*, feelings are known as they arise, known as they remain, known as they disappear. Thoughts are known as they arise, known as they remain, known as they disappear. Perceptions are known as they arise, known as they remain, known as they disappear. Friend, this development of concentration when developed and cultivated leads to

mindfulness and clear comprehension.[6]

Through this practice, one knows the rising and falling of physical and mental phenomena, so the passage undoubtedly refers to the development of insight meditation. The same practice is described by SN 47:35 as the way in which a *bhikkhu* stays clearly comprehending (*saṃpajāna*).[7] According to the *Acchariya-abhūta Sutta* (MN 123/III 124) it is the same practice that the Buddha describes as a wonderful and marvelous quality that he possesses. From these passages, it follows that this practice is surely no shallow and basic clear comprehension as it so appears in certain stock sequences of Buddhist practice,[8] but rather it is an advanced level practice that is capable of producing powerful concentration, and is accessible to both the Buddha himself and his disciples.

The text conveys the fourth type of development of concentration in the following manner:

> Here, friend, a *bhikkhu* dwells contemplating rising and falling in the five aggregates subject to clinging: "Such is form, such its origin, such its passing away; such is feeling… such is perception… such are formations… such is consciousness, such its origin, such its passing away." But he does not contact with the body and dwell in the eight deliverances. Thus, friend, is the development of concentration which, when developed and cultivated, leads to the destruction of the taints.[9]

Here, contemplating the rising (*samudaya*) and passing away (*atthaṅgama*) of the five "aggregates subject to clinging" (*upādānakkhandha*) is described as the development of concentration which leads to the destruction of the taints when cultivated. Like the third development, this development

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[6] DN III 223,$_{11\text{-}17}$: *Idh' āvuso, bhikkhuno viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti; viditā saññā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti; viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti. Ayaṃ, āvuso, samādhi-bhāvanā bhāvitā bahulī-katā sati-sampajaññāya saṃvattati.* Also cf. AN II 44,$_{15\text{-}22}$, LDB 488.

[7] SN V 180,$_{27}$–181,$_{5}$: *Kathañca bhikkhave bhikkhu sampajāno hoti. Idha bhikkhave bhikkhuno viditā vedanā uppajjanti, …… viditā abbhatthaṃ gacchanti. Evaṃ kho bhikkhave bhikkhu sampajāno hoti.*

[8] The practice of "mindfulness and comprehension" (*satisampajñña*) is very often placed after the "restraint of the senses" (*indriyasaṃvara*) and before the "abandonment of the hindrances" (*nīvaraṇappahāna*). Cf. e.g. DN I 70–71, 207; MN I 180–181, 269, 346–347.

[9] D III 223,$_{18\text{-}24}$: *Idh' āvuso bhikkhu pañcas'u pādāna-kkhandhesu udayabbayânupassī viharati— 'Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthagamo, iti vedanā… iti saññā… iti saṃkhārā… iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthagamo. Ayaṃ, āvuso, samādhi-bhāvanā bhāvitā bahulī-katā āsavānaṃ khayāya saṃvattati.*

of concentration is certainly a practice of insight meditation. The reason for its differentiation from the third development may be that it has the five aggregates as its objects, thus enabling one to observe a wider range of mental and physical phenomena. It may also due to the fact that it is so penetrative that it conduces to the destruction of the taints and makes one an *arahant*.

Insight meditation is sometimes referred to as *animitta cetosamādhi* ("signless concentration of mind") in the *Nikāya*s.[10] In most cases the term is not explained, but an exception is in the *Cūḷasuññata Sutta* (MN 108), where it is said that the one whose mind enters into the signless concentration of mind, understands that the concentration entered therein is conditioned, impermanent and thus subject to cessation.[11] This description makes the signless concentration in discussion quite a refined practice of insight meditation in that this single concentration in this context is able to know itself, or most probably the like of it, as being subject to impermanence. Indeed the commentator of the *Papañcasūdanī*[12] glosses this reference to concentration as "counter-insight into insight" (*vipassanāya paṭivipassanā*), which according to the *Visuddhimagga* (641–642) arises only after one's insight knowledge reaches the stage of "knowledge of dissolution" (*bhaṅgañāṇa*).[13] Another *sutta* that probably could be used to show the nature of the insight-orientedness of the signless concentration of mind is AN 7:53, which records that if one who abides in such concentration uses suitable resting places, associates with virtuous people and balances his spiritual faculties, he may attain arahantship.[14]

AN 5:29 can also be used to demonstrate the existence of the concentration derived from insight meditation. Here it is said that "walking meditation" (*caṅkama*) can result in five benefits,

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[10] e.g. SN III 93,21-25: *Tayo me bhikkhave akusalavitakkā kāmavitakko vyāpādavitakko vihiṃsavitakko, ime ca kho bhikkhave tayo akusalavitakkā kva aparisesā nirujjhanti. Catūsu vā satipaṭṭhānesu supatiṭṭhita-cittassa viharato animittaṃ vā samādhiṃ bhāvayato.* SN IV 268,33–269,3: *Idha bhikkhu sabbanimittānam amanasikārā animittaṃ cetosamādhim upasampajja viharati. Ayaṃ vuccati animitto cetosamādhīti.*

[11] MN III I08,10-18: *Puna ca paraṃ, Ānanda, bhikkhu amanasikaritvā ākiñcaññāyatanasaññaṃ, amanasikaritvā nevasaññānāsaññāyatanasaññaṃ animittaṃ cetosamādhiṃ paṭicca manasi-karoti ekattaṃ. Tassa animitte cetosamādhimhi cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati* (CSCD *adhimuccati*)*. So evaṃ pajānāti: Ayam pi kho animitto cetosamādhi abhisaṃkhato abhisañcetayito. Yaṃ kho pana kiñci abhisaṃkhataṃ abhisañcetayitaṃ tad aniccaṃ nirodhadhamman ti pajānāti*. Cf. MLDB 969.

[12] Ps IV 153,24-25: *Animittaṃ cetosamādhin ti vipassanācittasamādhiṃ. So hi niccanimittâdivirahito animitto ti vuccati.* Ps IV 154,4-5: *Puna animittan ti vipassanāya paṭivipassanaṃ dassetuṃ vuttaṃ.*

[13] For a detailed study of *animitta*, see Harvey, 1986.

[14] AN IV 78,9–79,3. The *Manorathapūraṇī* glosses such a person as "one equipped with powerful insight" (*balavavipassaka*). Mp IV 40,16-17: *Atha bhagavā balavavipassakavasena taṃ dassento evaṃ āha.*

one of which is presented thus: "the concentration obtained from walking meditation lasts long (*caṅkamādhigato samādhi ciraṭṭhiko*)".[15] The *Manorathapūraṇī* explains this concentration to be the eight *jhānas*, including the form-sphere and the formless.[16] However, this explanation seems to me rather unreasonable if the nature of these *jhānas* is taken into consideration. Although the walking posture might be adopted to develop such *samatha* meditation as the development of loving-kindness (*mettā*),[17] it seems to me, this posture, compared with sitting posture, is not the most suitable posture for *samatha* meditation. *Samatha* meditation aims at focusing the mind on one single meditation object to the extent that all other thoughts should be excluded; however, the intention or motive to walk, which must arise before each actual walking action, will surely disturb or interrupt the continuity of the mind that is trying to concentrate on the desired meditation object. Further, if we accept the doctrine of cognitive process (*cittavīthi*) in the *Abhidhamma*, that during the period of entering into *jhāna* attainment no consciousness arises except the consciousness of *jhāna*, then in this context it seems that the action of walking would naturally stop immediately after the *jhāna* attainment;[18] this interruption would surely make impossible "the endurance for a long journey", another benefit of walking meditation given in the very same *sutta*.

In contrast to *samatha* meditation, insight meditation allows for the walking posture very well in that the intention to walk, which is intrinsically a distraction for *samatha* meditation, becomes a suitable meditative object to be observed as it really is during the practice of insight meditation; this has been taught by modern insight meditation teachers (cf. Mahāsi, 1991). To support my argument that the concentration derived from walking mentioned in AN 5:29 is better explained as one derived from insight meditation, there is some textual evidence from the Pāli texts. Firstly, the way to practice walking as insight meditation itself is articulated in quite some detail in the *Satipaṭṭhāna*

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[15] AN III 29,25–30,4: The remaining four benefits are "endurance to long journey" (*addhānakkhama*), "endurance to exertion" (*padhānakkhama*), "freedom from disease" (*appābādha*), and "good digestion" (*sammā pariṇāmaṃ gacchati*).

[16] Mp III 236,20-21: *Caṅkamâdhigato samādhī ti caṅkamaṃ adhiṭṭhahantena adhigato aṭṭhannaṃ samāpattīnaṃ aññatarasamādhi*.

[17] The *Metta Sutta* of *Suttanipāta* points out that, while standing, going, seated, or lying down, as long as one is free from torpor, one could practise the divine abode of loving-kindness. Sn 151: *Tiṭṭhaṃ caraṃ nisinno vā sayāno vā yāvat' assa vigatamiddho, etaṃ satiṃ adhiṭṭheyya, brahmam etaṃ vihāraṃ idha-m-āhu.* For a study of *mettā*, see Aronson, 1980.

[18] Here I agree with Ledi Sayādaw on the idea that the *javanas* of *jhāna* maintain the body in sitting, standing and lying position only. (*Paramatthadīpanī* 301[CS]: *Na hi aṅgapaccaṅgānaṃ calanaphandanamattaṃpi viññattiyā vinā sijjhati. Kuto gamanaṃ. Naca yathāvuttaṃ appanājavanaṃ viññattiṃ samuṭṭhāpetuṃ sakkotīti.*) Also cf. CMA 248.

Sutta (MN 10) together with its commentary (see §3.3.3 below). Secondly, the idea that insight meditation suits all four postures is explicitly recorded in AN 2:12 (II 14–15), where it is said that one who is able to abandon the five hindrances, arouse unshakable effort, establish unconfused mindfulness, and make the body tranquil and the mind concentrated in any one of the four postures by means of "seeing impartially the rising and falling of the aggregates" (*samavekkhitā ca dhammānaṃ khandhānaṃ udayabbayaṃ*) is so called "ardent, scrupulous, always and continuously energetic and resolute" (*ātapī ottāpī sataṃ samitaṃ āraddhaviriyo pahitatto*). Furthermore, the Pāli commentaries provide some accounts of *bhikkhus* who try to reach arahantship through walking meditation. For example, the commentary of the *Theragathā* records that before joining the first Buddhist council, Ven. Ānanda spent much of the night with insight meditation in walking posture, trying to attain arahantship.[19] The same story is also recorded explicitly in some Chinese *Vinaya* texts that relate Ānanda's attainment of the arahantship;[20] this association may improve the credibility of the story. Another instance of developing insight meditation in walking can be found in the *Visuddhimagga*, according to which, Mahānāga Thera attains the highest fruit, arahantship, during his the third step while practising walking meditation.[21]

It might be interesting to note here in passing that there is a nuance between the Chinese versions and the Pāli version in relation to the concentrative benefit one might gain from walking meditation. The *Chu-Yao Jing* 出曜經 (T4, no. 212) records thus: "A person who practises walking meditation obtains concentration quickly" (T4, 755a,16: 經行之人速得禪定); and the *Foshuo-cichu-sanguan Jing*, 佛說七處三觀經 mentions two benefits: "One who practises walking obtains easily the concentrated mind, and the concentrated mind obtained lasts long" (T2, 879:a,8-9: 行者易得定意，已得定意爲久). The benefit of easily obtaining concentration through walking meditation, though not mentioned in the Pāli literature, is advocated by modern insight meditation

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[19] Th-a III 112,31-38: *ayaṃ thero, sekkho 'va samāno ... vipassanaṃ paṭṭhapetvā bahu-d-eva rattiṃ vipassanāya kammaṃ karonto caṅkame viriya-samataṃ alabhitvā, ...*

[20] In the Chinese *Mahāsāṃghikavinaya* 摩訶僧祇律 at T22, 491a,29–b,1 , it is said thus: "At that time, the Ven. Ānanda, striving hard, practised walking meditation assiduously with the desire to exhaust the taint of existence" (時，尊者阿難，勤加精進，經行不懈，欲盡有漏). The *Mahīśāsakavinaya* 彌沙塞部和醯五分律, at T22, 190c,13-15 has the following: "Ānanda … strived to practise walking meditation and contemplation throughout the first, middle and last period of the night, in the hope to obtain the liberation" (阿難…初中後夜，勤經行思惟，望得解脫).

[21] Vism 635,25-26: *Thero kammaṭṭhānaṃ gahetvā cankamaṃ āruyha tatiye padavāre aggaphalaṃ arahattaṃ pāpuṇi.*

teachers of the Māhasi lineage in Burma.[22]

So far, it has emerged that insight meditation can give rise to not only insight wisdom but also powerful concentration. This enables us to conclude that the Pāli passage, *samādhiṃ, bhikkhave, bhāvetha, samāhito yathābhūtaṃ passati*, does not imply that it is obligatory for one desiring insight knowledge to practise *samatha* meditation for the development of form-sphere *jhānas*. In other words, the form-sphere *jhāna* is not the *sine qua non* of the development of wisdom.

It is true that there are some *suttas* in the *Nikāyas* that stipulate concentration (*samādhi*) as the four *jhānas*. For instance, a *sutta* says that the "faculty of concentration" (*samādhindriya*) is found in the four *jhānas* (SN 48:8/ V 198,$_{23\text{-}33}$); the same is the case with the "power of concentration" (*samādhibala*)(SN 48:43/ V 219). In view of the fact that the Pāli commentary, e.g. the *Samantapāsādikā*, classifies *jhāna* into three classes (cf. Introduction 4.3 above), such stipulations without any further specification raise two questions: To which kind of *jhāna* does the canonical texts refer? If they refer to form-sphere *jhāna*, to what extent should this stipulation be applied in the *Nikāyas*? I shall now address these questions in my subsequent discussion on *jhāna*.

§2.1.2 Right Concentration and *Jhāna*

Right concentration (*sammasamādhi*) is frequently illustrated with (or defined as) the four *jhānas*. For example, the right concentration in the eightfold path (*aṭṭhaṅgika-magga*) is illustrated with the stock formula of the four *jhānas*:[23]

Here, *bhikkhus*, secluded from sensual pleasures, secluded from unwholesome states, a

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[22] Chanmyay Sayādaw (1992, Chapter 2) suggests that beginners can attain some degree of concentration more easily in walking meditation than in sitting meditation, because in walking meditation the movement of the foot is more distinct and hence easier to observe than the meditation objects of sitting meditation, such as the breath or abdominal movement. He also suggests that every session of sitting must be preceded by a session of walking meditation. Paṇḍita Sayādaw (1993: 22) also emphasizes the importance of practising walking meditation before sitting meditation. Also Ñāṇārāma (1997: 12) praises walking meditation as well: "This is a posture which offers an excellent opportunity to arouse the power of concentration. Many meditators find it easy to develop concentration in this posture." Also cf. Sīlānanda Sayādaw, 1996.

[23] CDB 1893, n. 16: In the *Abhidhamma-bhājaniya* the "path factors" are considered as exclusively supramundane (*lokuttara*). For discussion of the validaty of this interpretation, see Brahmāli, 2007.

> *bhikkhu* enters and dwells in the first *jhāna*, which is accompanied by initial and sustained mental application, with happiness and rapture born of seclusion.[24] With the subsiding of initial and sustained mental application, he enters and dwells in the second *jhāna*, which has internal confidence and unification of mind without initial and sustained mental application, but with rapture and happiness born of concentration. With the fading away of rapture, he dwells equanimous, mindful, and clearly comprehending as he experiences happiness with the body; he enters and dwells in the third *jhāna* of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily'. With the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, he enters and dwells in the fourth *jhāna*, which is neither painful nor pleasant and which includes the purification of mindfulness by equanimity.[25]

Since the eightfold noble path is necessary to attain the stages of enlightenment and is said to be the only path for the "purification of view",[26] such a stipulation for right concentration has been held by Kheminda[27] as positive evidence for the assumption that in order to practise insight meditation or to attain the first stage of enlightenment, one must obtain the experience of form-sphere *jhāna*. Bhikkhu Bodhi and Anālayo have recently challenged this assumption using Pāli canonical texts;[28] they suggest that this stipulation could mean that the *jhāna* experience is only necessary for fulfilling the development of the eightfold path at a higher stage of enlightenment, which denotes, for both of them, the stage of non-returner. Although I do not completely agree with their final conclusion, the *suttas* they cite in their argument are very useful for constructing my own explanation of right concentration as *vipassanā-jhāna*.

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[24] For a critical discussion of the discrepancy between the account of the first *jhāna* in *sutta* ant that in Abhidhamma, see Stuart-Fox (1989).

[25] SN V 10,5-17: *Idha bhikkhave bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhavaṃ* (CSCD *ekodibhāvaṃ*) *avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañ ca kāyena paṭisaṃvedeti, yan tam ariyā ācikkhanti- upekkhako satimā sukhavihārīti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati*. Cf. CDB 1529.

[26] Dhp 274: *Es' eva maggo n' atth' añño, dassanassa visuddhiyā; etaṃ hi tumhe paṭipajjatha, mārass' etaṃ pamohanaṃ*.

[27] SVMCR 26.

[28] Cf. Bodhi (2004) and Anālayo (2003, pp. 72–91).

Firstly, I shall, based on the *Nikāyas*, argue that the concentration derived from insight meditation may also be viewed as "right concentration". Several *suttas* when defining right concentration do not mention the four *jhānas*. For example, in the *Mahācattārisaka Sutta* (MN 117), the definition of "noble right concentration" (*ariya sammāsamādhi*) is said to be the unification of the mind equipped with another seven path factors: right view, right intention, right speech, right action, right livelihood, right effort, and right mindfulness.[29] The *sutta* emphasizes that among the seven factors "right view" comes always first and leads the rest.[30] This suggests that in order to have right concentration, the concentration needs the assistance of the other seven factors, especially the right view. Nevertheless, there is no substantial evidence in this *sutta* to suggest that this noble right concentration is obtained through insight meditation.

The most essential *sutta* in understanding the relation between insight meditation and the noble eightfold path is the *Mahāsaḷāyatanika Sutta* (MN 149), where it is said that when one knows and sees as they really are, any of the six internal base, the six external base, the six kinds of consciousness, the six kinds of contacts, or the dependence of any of the three feelings upon its corresponding contact, then one is not inflamed by lust (*na sārajjati*) for these six internal bases etc. After describing the lust abandoned through insight meditation regarding to the mental and physical phenomena, the *sutta* continues thus:

> When one abides un-inflamed by lust, unfettered, un-infatuated, and contemplating danger, the five aggregates subject to clinging decrease for oneself in the future; and one's craving, which leads to renewed existence, accompanied by delight and lust, seeking delight here and there, is [temporarily] abandoned. One's bodily and mental troubles are abandoned, one's bodily and mental torments are abandoned, one's bodily and mental fevers are abandoned, and one experiences bodily and mental pleasure.[31]

The ability of "contemplating danger" (*ādīnavānupassī*) in the mental and physical phenomena

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[29] MN III 71,19-21:*Yā kho, bhikkhave, imehi sattaṅgehi citassa ekaggatā parikkhatā, ayaṃ vuccati, bhikkhave, ariyo sammāsamādhi sa-upaniso iti pi, saparikkhāro iti pi*.

[30] MN III 71,22: *Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti.*.

[31] MN III 288,28–289,2: *Tassa asārattassa asaṃyuttassa asammūḷhassa ādīnavānupassīno viharato āyatiṃ pañcupādānakkhandhā apacayaṃ gacchanti; taṇhā c' assa ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā c' assa pahīyati. Tassa kāyikā pi darathā pahīyanti, cetasikā pi darathā pahīyanti; kāyikā pi santāpā pahīyanti, cetasikā pi santāpā pahīyanti; kāyikāpi pariḷāhā pahīyanti cetasikā pi pariḷāhā pahīyanti. So kāyasukham pi cetosukham pi paṭisaṃvedeti.* Cf. MLDB 1138.

might be taken as a token of the advanced stages of insight meditation. When explaining "mental pleasure" (*cetosukha*) the *Papañcasūdanī* does understand it to be resulting from the "powerful insightthat is the cause of the emergence of supramundane path".[32] Here, the *sutta* has described the benefits of advanced insight meditation; they include the power to heal bodily disease and the experience of both mental happiness and physical wellness.[33] Our *sutta* in discussion then continues to illustrate the relationship between the insight meditation and the development of the noble eightfold path in the following words:

> The view of a person such as this is right view. His intention is right intention; his effort is right effort; his mindfulness is right mindfulness; his concentration is right concentration. But his bodily action, his verbal action, and his livehood have already been well purified. Thus this noble eightfold path comes to fulfillment in him by his development.[34]

This passage makes it explicit that one who thus develops powerful insight is endowed with not only right view but at the same time also right concentration etc. The assumption that one should always develop concentration prior to practising insight meditation through some method other than insight meditation proper is indicated from this passage to be not universally testified since right concentration can be developed whilst one practises insight meditation.[35] In other words, it is possible for a meditator to practise insight meditation, and in the course of his practice, right view and right concentration arises simultaneously without the help of any systematic practice of

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[32] Ps V 103,19: *Ayañ ca maggavuṭṭhānassa paccayabhūtā balavavipassanā.*

[33] Mahāsi (1984) collects from his meditation centers stories of people healing their own diseases through insight meditation. Some western scholars studying Burmese Buddhism also report similar instances in their works, for example King, 1964, p. 218; Spiro, 1982, p. 273. Nowadays, the idea that insight meditation (or the so-called Mindfulness Meditation in the academics of medicine) is conducive to physical well-being is testified to a certain extent in modern behavioral medicine; cf. Grossman et al. (2004), Bear (2003), Davidson R.J., Kabat-Zinn J., et al., (2003). In the medicine circle, mindfulness meditation is identified with pure insight meditation (*vipassanā*) as opposed to concentration meditation (*samatha*). Strictly speaking, this is not correct because in the canon some techniques of mindfulness meditation can contain the element of concentration meditation. In §3.4.2 below, I explore textual evidence of the healing power of insight meditation.

[34] MN III 289,2-9: *Yā yathābhūtassa diṭṭhi sā 'ssa hoti sammādiṭṭhi; yo yathābhūtassa saṃkappo svāssa hoti sammāsaṃkappo; yo yathābhūtassa vāyāmo svāssa hoti sammāvāyāmo; yā yathābhūtassa sati sā 'ssa hoti sammāsati; yo yathābhūtassa samādhi svāssa hoti sammāsamādhi. Pubbe va kho pan' assa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hoti. Evam assāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanā-pāripūriṃ gacchati*. Cf. MLDB 1138.

[35] We also read in AN 6:68 that it is impossible for one who is not perfect in right view to be perfect in right concentration. AN III 423,3-4: *Sammādiṭṭhiṃ aparipūretvā sammāsamādhiṃ paripūressatī ti n'etaṃ ṭhānaṃ vijjati*.

samatha meditation.[36] To note in passing, it seems possible that the above Pāli passages are what was in the mind of Ledi Sayādaw when he explained, in his *Maggaṅgadīpanī*, how the concentration group[37] of the noble eightfold path (*aṭṭhaṅgika magga*) arises to a dry-insight practitioner:

> According to the method of *sukkhavipassaka-puggala* (one who practises Insight only), *samatha* (serenity) and *ānāpāna* (Exhaling and Inhaling), etc., are not practised separately. After observing the three constituents of the Morality-group of the Eightfold Path, the practice of the wisdom-group of the Eightfold Path is undertaken. Three constituents of the Concentration-group of the Eightfold Path come along together with the two constituents of the Wisdom-group of Eightfold Path, and these sets are termed *Pañcaṅgika-magga* (the five constituents of the Eightfold Path).[38]

AN 5:28 also indicates that right concentration can be derived from insight meditation. Anālayo has suggested that this *sutta* "lists what is probably a form of insight meditation as an alternative way to develop right concentration".[39] I shall herein try to strengthen the rationale of Anālayo's suggestion. In AN 5:28, the Buddha teaches the "development of the fivefold noble right concentration" (*ariyassa pañcaṅgikassa sammāsamādhissa bhāvanā*). Among these the first four are illustrated by the formulae of the four *jhānas* together with similes; while the last one is described as thus:

> *Bhikkhus*, the sign for contemplation is properly grasped, paid attention to, held and penetrated by wisdom. Just as someone might contemplate another, standing might contemplate another sitting, or while sitting might contemplate another lying down, so also the sign for contemplation is properly grasped, paid attention to, hold and penetrated by

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[36] AN 5: 113 (III 138,$_{1\text{-}5}$) mentions five qualities—endurance (*khama*) against sights, sounds, smells, tastes and touche— with which one can enter and dwell in right concentration. According to AN 6:50 (III 360,$_{1\text{-}3}$) and AN 7:61 (IV 99,$_{1\text{-}4}$), the restraint of senses (*indriyasaṃvara*), morality (*sīla*), shamefulness and (*hiri*) fearfulness (*ottapa*) are also conducive to right concentration.

[37] MN 44 (I 301,$_{7\text{-}9}$) includes "right effort", "right mindfulness" and "right concentration" in the group of concentration. Interestingly, its parallel *sūtra*, MĀ 58 (T1, 788c,$_{11\text{-}12}$: 正見、正志、正方便，此三道支聖慧聚所攝), and the *Mahāvibhāṣāśāstra* (T27, 306c,$_{25\text{-}26}$: 又契經說：正思惟正精進亦慧蘊攝) include "right effort" in the group of wisdom. But, it seems more reasonable to assign "right effort" to all the three groups.

[38] Ledi Sayādaw, 1999a, p. 237.

[39] Anālayo, 2003, p. 73, n. 27.

wisdom.[40]

This passage is unique in the Pāli Canon; it can not be found elsewhere. But, the key term *paccavekkhaṇānimittaṃ* ("sign for contemplation") appears also in DN III 277,25–278,2, where another set of fivefold right concentration is listed: *pītipharaṇatā, sukhapharaṇatā, cetopharaṇatā ālokapharaṇatā,* and *paccavekkhaṇanimittaṃ*. According to the *Vibhaṅga*, the first two refer to form-sphere *jhānas*; the third to the penetration of others' mind; the fourth to the divine eye; and the fifth, *paccavekkhaṇānimittaṃ*, to the "review knowledge" (*paccavekkhaṇañāṇaṃ*) belonging to a person who emerges from any of the above said concentrations.[41] If the *Vibhaṅga*'s explanation is applied to the *paccavekkhaṇānimittaṃ* mentioned in AN 5:28—as the *Aṅguttara-nikāya*'s commentary[42] does—then the practice of grasping *paccavekkhaṇānimittaṃ* would denote merely a post-reflection of the concentration experience that one has attained. From this, it follows that the fivefold right concentration in AN 5:28 is purely comprised of *samatha* meditation. Yet the *Vibhaṅga'*s explanation is not in accord with the statement at the end of the *sutta* in question, which claim that if one has the fivefold right concentration, one would, if so desired, attain the destruction of the taints in this very life. It is reasonable to expect that the element of insight exists in this fivefold right concentration in view of the fact that insight meditation is needed for the attainment of arahantship. Thus, a solution is to interpret the fifth right concentration, as Anālayo has suggested, as the concentration derived from insight meditation. Thus, I suggest *paccavekkhaṇānimittaṃ* in AN 5:28 to be translated as "sign for contemplation," which refers to the "object to be observed with insight." To understand *nimitta* here as "object", instead of "knowledge", can draw support form the term "*samādhinimitta*" in DN III 242, which means "object of concentration" in that context.

My explanation for *paccavekkhaṇānimitta* in AN 5:28 can claim textual support from the sources of Sarvāstivāda and other Non-Theravāda schools. A practice similar to the fifth right concentration in AN 5:28 is recorded as a practice of the "contemplation of the body" (*kāyānupassana*) in the *Nian-Shen Jing* 念身經 (MĀ 81), a parallel to the *Kāyagatāsati Sutta* (MN

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[40] AN III 27,15-20: *Puna ca paraṃ bhikkhave bhikkhuno paccavekkhaṇānimittaṃ suggahitaṃ hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdhaṃ paññāya. Seyyathā pi bhikkhave añño'va aññaṃ paccavekkheyya, ṭhito vā nisinnaṃ paccavekkheyya, nisinno vā nipannaṃ paccavekkheyya. Evam eva kho bhikkhave bhikkhuno paccavekkhaṇānimittaṃ suggahitaṃ hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdhaṃ paññāya*. Cf. BGS III 19.

[41] Vibh 334,4-7: *Dvīsu jhānesu paññā pītipharaṇatā. Tīsu jhānesu paññā sukhapharaṇatā. Paracitte ñāṇaṃ cetopharaṇatā. Dibbacakkhu ālokapharaṇatā. Tamhā tamhā samādhimhā vuṭṭhitassa paccavekkhañāṇaṃ paccavekkhaṇānimittaṃ.*

[42] Mp III 235,14: *paccavekkhanañāṇaṃ eva*

119), and the *Nian-Chu Jing* 念處經 (MĀ 98), a parallel to the *Satipaṭṭhāna Sutta* (MN10). In both *suttas*, the practice can lead to knowing things as they really are: MĀ 81 has "know it as it really is" (知上如真) and MĀ 98 reads "has knowledge and vison; has true knowledge and realization" (有知有見，有明有達). This implies the nature of insight meditation.[43] Moreover, the Chinese version of the *Yogācārabhūmiśāstra* comments on this practice: "This shows the observation with *vipassanā* of the dependently arisen formations in the three lives [i.e., the past, the present, and the future]".[44] The most interesting and elucidating explanation for the same practice is found in the **Śāriputrābhidharma* 舍利弗阿毘曇論 (T28, no. 1548), probably the fundamental treatise for most branches of the ancient Sthaviravāda excepting the Sarvāstivāda and the Tāmraśāṭīya.[45] When explaining the "noble fivefold concentration," 聖五支定 (*Sheng-wuzhi-ding*), the **Śāriputrābhidharma* offers several alternative explanations. All of them are related to the set of four *jhānas*, some are related to *samatha* meditation and some insight meditation. I translate the first explanation with regard to the first *jhāna* here:

> How does a *bhikkhu* skillfully grasp, pay attention to, and understand the sign for contemplation? Whatever conditioned states there are, if a *bhikkhu* pays attention to one of them as impermanent, knows it as impermanent, understands it as impermanent, grasps it as impermanent, diligently contemplating it in this way, he, secluded from sensual pleasures, from unwholesome states, attains the first *jhāna*, which is accompanied by initial and sustained mental application, with rapture and happiness born of seclusion.[46]

The text continues to mention the attainment of the three higher *jhānas* through the same method of

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43 MĀ 81 at T01, 556a,5-11: 比丘修習念身。比丘者，觀相善受、善持、善意所念，猶如有人，坐觀臥人，臥觀坐人，如是比丘觀相善受、善持、善意所念。如是比丘隨其身行，便知上如真。彼若如是，在遠離獨住，心無放逸，修行精勤，斷心諸患而得定心。得定心已，則<u>知上如真</u>。是謂比丘修習念身.

MĀ 98 at T1, 583a,28–b,4: 比丘觀身如身。比丘者，善受觀相，善憶所念，猶如有人，坐觀臥人，臥觀坐人，如是比丘善受觀相，善憶所念。如是比丘觀內身如身，觀外身如身，立念在身，有知有見，有明有達，是謂比丘觀身如身.

44 T30, 439c,3-6: 如有一於所觀相殷勤懇到，善取、善思、善了、善達，謂住觀於坐，坐觀於臥，或在後行觀察前行，此則顯示以毘鉢舍那行，觀察三世緣生諸行。.

45 Cf. Yin-shun, 1968, p. 21; Mizuno, 1996, pp. 319–340.

46 T28, 703b,6-10: 云何比丘善取觀相、善思惟、善解？如比丘一切有爲法，若一處有爲法思惟無常，知無常、解無常、受無常。如是不放逸觀，離欲惡不善法，有覺、有觀、離生喜樂，成就初禪行.

insight practice: “第二禪，第三禪，第四禪，亦如上說” (T28, 704a,1-2). The fact that the attainment of the four *jhānas* occur right after the observation of impermanence as its result indicates that insight meditation can produce *jhāna* (Skt. *dhyāna*) experience. Since the exegetical literature of other Buddhist schools in ancient India claims that the four *jhānas* might be obtained through insight meditation, a question may be posed: can we find the same idea in the Pāli literature? It might seem, at first sight, very strange to say that the practice of insight meditation can lead to all four *jhānas* because according to the Pāli *Abhidhamma* (ex. Vibh 263–269; Dhs 69) the classification of the four *jhānas* is applied to the form-sphere *jhāna* or at best the supramundane *jhānas* at the moments of *magga* and *phala* which take place only after the culmination of the development of insight. Yet, in the *Samantapāsādikā*, *vipassanā* is said to be *jhāna*, that is, *lakkhaṇūpanijjhāna*, the “*jhāna* that contemplates objects closely,” (cf. Introduction 4.3). In the *Sāratthapakāsinī* there are also *jhāna* factors connected with *vipassanā* such as “the five *jhāna* factors connected with *vipassanā*” (*vipassanāsampayuttānaṃ pañcannaṃ jhānaṅgānaṃ*).[47] Nevertheless, it is true that in the Pāli commentaries the *jhāna* derived from *vipassanā* is never classified into four successive levels. In what follows, I will try to argue that the *jhānas* obtained through insight meditation have their origins in the *Nikāya*s, as does their classification into four levels.

In the *Pāsādika Sutta* (DN 29/III 130ff), the Buddha teaches Cunda the formulae of four *jhānas* and calls them “four kinds of practice devoted to pleasure” (*sukhallikānuyogā*) that “lead to utter revulsion, dispassion, cessation, peace, super knowledge, enlightenment, and *nibbāna*” (*ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti*). The *sutta* continues and says that those who practise these four *jhānas* can expect to attain the four stages of enlightenment. Yet, if these four *jhānas* were meant to be the four form-sphere *jhānas*, it is difficult to understand why it is suitable to expect the attainment of enlightenment for one practising the four form-sphere *jhānas* without developing insight meditation, considering that elsewhere (e.g. AN 4:123 /II 26–28) the practice of the form-sphere *jhānas* leads only to rebirth into the world of Brahma. Thus I would like to suggest that these four *jhānas* called the “four kinds of practice devoted to pleasure” do not refer to the form-sphere *jhānas*, but to the *jhānas* obtained through insight meditation.

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[47] Spk III 121,29-31: *Jhān' akkho ti, vipassanā-sampayuttānaṃ pañcannaṃ jhānaṅgānaṃ vasena jhāna-maya-akkho*. I follow C_1 and read *jhānaṅgānaṃ vasena jhāna-maya-akkho* for *jhānānaṃ avasesa-jjhāna-maya-akkho*. Also cf. CDB 1893, note 12.

My suggestion that in the *Nikāya*s there exists a set of four *jhānas* derived from insight meditation instead of *samatha* meditation might also claim support from AN 8:63, where it is said that the development of any of the four establishments of mindfulness brings forth various kinds of concentration:

> *Bhikkhu*, When this concentration [gained through *satipaṭṭhāna*] is thus developed and cultivated in you, then you, *bhikkhu*, should develop concentration with initial and sustained mental application; then develop concentration without initial mental application but with sustained mental application only; then develop concentration without either initial or sustained mental application; then develop concentration with rapture; develop concentration without rapture; then develop concentration accompanied with pleasure; then develop it to be accompanied with equanimity.[48]

That these various concentrations in fact represent the four *jhānas* needs no explanation.[49] Since among the four establishments of mindfulness, the contemplation of mind and the contemplation of feeling are pure insight meditation, then based on this *sutta* passage we are able to conclude that one could attain the four *jhānas* through insight meditation.

It might be worthy to note in passing that the four-level classification of *jhāna* gained in insight meditation seems to fit with the practical experiences of insight meditation as described by modern insight meditation teachers. Mahāsi Sayādaw and his disciple Paṇḍita Sayādaw claim that the concentration experience of a meditator engaged in developing insight knowledge is, in terms of their *jhāna* factors, similar to the experience of a meditator who practises the four *jhānas* through *samatha* meditation.[50]

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[48] AN IV 301,10-15: *Yato kho te bhikkhu ayaṃ samādhi evaṃ bhāvito hoti bahulīkato, tato tvaṃ bhikkhu imaṃ samādhiṃ savitakkam pi savicāram bhāveyyāsi, avitakkam pi vicāramattaṃ bhāveyyāsi, avitakkam pi avicāraṃ bhāveyyāsi, sappītikam pi bhāveyyāsi, nippītikam pi bhāveyyāsi, sātasahagatam pi bhāveyyāsi, upekkhāsahagatam pi bhāveyyāsi*. Cf. BGS IV 300.

[49] Cf. MLDB 1340, note 1196. CDB 1453, note 367.

[50] Mahāsi Sayādaw points out that "insight-meditation (*vipassanā*) and *jhāna* have some characteristics in common". He says that the insight meditation at the stage of *sammasanañāṇa* "is somewhat like" the first *jhāna* with its five *jhānic* factors; the stage of *udayabbayañāṇa* the second *jhāna* with its three *jhānic* factors; the advanced stage of *udayabbayañāṇa* the third *jhāna* with the factor of pleasure and the factor of one-pointedness of mind; the higher insight knowledges the fourth *jhāna* with the factor of equanimity and the factor of one-pointedness of mind. Cf. Mahāsi Sāyadaw, 2000a, pp. 24–25; Mahāsi Sāyadaw, 2000b, pp. 69–72; Paṇḍita Sayādaw, 1993, pp. 182, 198ff.

Since the four *jhāna*s may be gained through either insight meditation or serenity meditation, and right concentration is defined with the formula of the four *jhānas* (SN V 10; MN I 62), one may ask the following question: which set of the four *jhānas* does right concentration refer to, the set derived from *samatha* meditation or from *vipassanā* meditation? In the *Sallekha Sutta* (MN 8/I 40ff), the Buddha mentions a set of four *jhānas* called *diṭṭhadhammasukhavihāra* ("pleasant dwellings here and now"). It is interesting to note that while the Buddha does not call these *jhānas* as *sallekha* "effacement [of defilement]", he includes "right concentration" (*sammasamādhi*) in the category of *sallekha*. It seems quite clear that the four *jhānas* known as "pleasant dwellings here and now" and the "right concentration" do not refer to the same thing.[51] I propose that the four *jhānas* called "pleasant dwellings here and now" denote most probably the form-sphere *jhānas* that are attained through *samatha* meditation and that lead to rebirth into the world of Brahma after one's death.[52] And, in view of the fact that the concentration obtained through insight meditation is called right concentration in the *Mahāsaḷāyatanika Sutta* (MN 149), I suggest that the four *jhānas* used to define the path factor of right concentration are better explained as the four *jhānas* obtained through insight meditation.

My suggestion to interpret the *jhānas* of right concentration as the *jhānas* obtained through insight meditation might claim support from those *suttas* that indicate that insight meditation could be undertaken and enlightenment could occur even when the ability to enter and remain in the form-sphere *jhānas* is lost. In SN 22:88, the Ven. Assaji tells the Buddha his regret for the loss of his ability to enter into the concentration that tranquilizes the breaths (*kāyasaṅkhāra*)[53], that is, at least, the concentration of the fourth form-sphere *jhāna*.[54] The Buddha consoles him that only outsiders who regard concentration as the essence will feel remorse at the failure to enter that concentration. He then teaches Ven. Assaji how one becomes an *arahant* through understanding the

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[51] The *Papañcasūdanī* explains that the four *jhānas* called "pleasant dwellings here and now" are not called as *sallekha* because they are not used as a basis for developing insight meditation. Ps I 186,26-28: *Evaṃ yasmā adhimānikassa bhikkhuno jhānavihāro avipassanāpādakattā sallekhavihāro na hoti, na hi so jhānaṃ samāpajjitvā tato vuṭṭhāya saṅkhāre sammasati*.

[52] In MN I 33,30-35, the four *jhānas* called *diṭṭhadhammasukhavihāra* are listed before the formless "peaceful dwellings" (*santā vimokkhā*), which suggests that the four *jhānas* called *diṭṭhadhammasukhavihāra* are form-sphere *jhānas*.

[53] SN III 125,22-24: *Pubbe khvāhaṃ bhante gelaññaṃ passambhetvā passambhetvā kāyasaṅkhāre vippatisārī viharāmi. So taṃ samādhiṃ na paṭilabhāmi*.

[54] The breath stops when one enters into the fourth form-sphere *jhāna*, cf. AN IV 409,11-12: *Catutthaṃ jhānaṃ samāpannassa assāsapassāsā niruddhā honti*.

universal characteristics of the five aggregates and how an *arahant* faces the three feelings i.e. pleasant, painful and neither-painful-nor-pleasant feelings. From the context, it is clear that the Buddha devalues the concentration of the fourth form-sphere *jhāna*. In fact, the interpretation of right concentration as the *jhāna*s obtained from insight meditation would align with the doctrine of the noble eightfold path in which right concentration is needed for the attainment of enlightenment. At the same time, this would not contradict those *suttas* in the *Nikāya*s that record the attainment of the four stages of enlightenment through pure insight meditation without the prior experience of the form-sphere *jhāna*.

§2.2 Enlightenment without a Form-Sphere *Jhāna* Experience

The scholars who deny the origin in the *Nikāya*s of the idea of attaining arahantship through pure-insight (*suddhavipassanā*) have provided their own interpretations of the meditation system in the Pāli Canon.[55] However, there are some *suttas* which I think have direct relation with *sukkhavipassaka arahant*. In order to challenge the denial of the existence in the *Nikāya*s of *sukkhavipassaka arahant*, in this section I shall focus to present the *suttas* from the *Nikāya*s that, in my opinion, describe either the meditative teachings of the pure-insight approach or the attainment of various stages of enlightenment in a pure-insight way.

§2.2.1 The Teachings of Pure-Insight

The most important *sutta* in revealing the teachings of the pure-insight approach is undoubtedly the *Sīlavanta Sutta* in the *Saṃyutta-nikāya* (SN 22:122). In this *sutta*, Ven. Mahākoṭṭhita asks Ven. Sāriputta the question:

> What are the things that a virtuous *bhikkhu* should carefully attend to?
>
> Friend Koṭṭhita," answers the Ven. Sāriputta, "a virtuous *bhikkhu* should carefully attend to the five aggregates subject to clinging as impermanent, as suffering, as a disease, as a tumor, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as nonself.[56]

[55] Cf. Cousins, 1996, p. 56; Anālayo, 2003, p. 82, note 69, 70.

[56] Trans. of CDB 970. SN III 167,21-26: *sīlavatāvuso Sāriputta bhikkhunā katame dhammā yoniso manasikātabbā.*

It is to be noted that the question put forward by Ven. Mahākoṭṭhita is related to a *bhikkhu* who is a beginner and endowed with *sīla* only (*sīlavant bhikkhu*); the context evidently does not ascribe any form-sphere *jhāna* experience to him. Thus, the answer given by Ven. Sāriputta unambiguously indicates that such a *bhikkhu* should be instructed to develop insight meditation right away as long as he has established himself in the training of morality. The text then makes it clear that when practising insight meditation a *bhikkhu* is thus able to realize the stage of stream-enter,[57] which points to the attainment of stream-entry in the pure-insight way. Ven. Mahākoṭṭhita goes on to inquire about what is to be carefully attended to by once-returners and non-returners. The answers given by Sāriputta are the same: they should continue to practise insight meditation to attend carefully to these five aggregates subject to clinging in order to attain the higher stages of enlightenment. It should be noted that no extra instruction is added to the original advice of practising insight meditation for a virtuous *bhikkhu* intending to reach the higher goals, which shows that pure-insight practice may lead up to the attainment of arahantship. According to the same *sutta*, even *arahants* should continue to attend to carefully the five aggregates as they really are, but for them there is actually nothing to be done further for their insight meditation "leads to only pleasant dwelling in this very life as well as mindfulness and clear comprehension".[58]

The teaching on *satipaṭṭhāna* also implies that the Buddha recommends the pure-insight approach to his disciples. In some *suttas* from the *Satipaṭṭhānasaṃyutta* (SN 47:15, 16, 46), it is said by the Buddha that after making one's virtue purified (*sīlañca suvisuddhaṃ*) and view straight (*diṭṭhi ca ujukā*), one should develop the four establishments of mindfulness (*cattāro satipaṭṭhāne bhāveyyāsi*).[59] Similarly, the teaching of pure-insight can be drawn out from SN 47:4, where it is said that the newly ordained *bhikkhus* not long gone forth, according to the Buddha, should be exhorted in the development of the four establishments of mindfulness, as is the case with trainees (*sekha*) and *arahants*.[60] In all these *suttas*, the suitable time to start to practise *satipaṭṭhāna* is

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Sīlavatāvuso Koṭṭhika bhikkhunā pañcupādānakkhandhā aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi kātabbā.

[57] SN III 167,31–168,3: *Ṭhānaṃ kho panetaṃ āvuso vijjati, yaṃ sīlavā bhikkhu ime pañcupādānakkhandhe aniccato dukkhato ... pe ... anattato yoniso manasi karonto sotāpattiphalaṃ sacchikareyyāti.*

[58] SN III 168,35–169,3: *Natthi khvāvuso arahato uttarikaraṇīyaṃ katassa vā paṭiccayo, api ca kho ime dhammā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya ceva saṃvattanti satisampajaññāya cāti.*

[59] E.g. SN V 165,14-16: *Yato ca kho te Bāhiya sīlañca suvisuddham bhavissati diṭṭhi ca ujukā, tato tvaṃ Bāhiya sīlam nissāya sīle patiṭṭhāya cattāro satipaṭṭhāne bhāveyyāsi.*

[60] SN V 144,15-18: *Ye te bhikkhave bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, te ve bhikkhave bhikkhū catunnaṃ satipaṭṭhānānaṃ bhāvanāya samādapetabbā nivesetabbā patiṭṭhāpetabbā.*

visibly designated: none suggests a time after the form-sphere *jhāna* is developed.

It is true that some teachings on *satipaṭṭhāna*, especially the *Satipaṭṭhāna Sutta* (MN10), might include the element of *samatha* meditation and even the development of form-sphere *jhāna*. Therefore, it is reasonable for scholars to argue that the teachings of *satipaṭṭhāna* do not confine themselves to a system of pure-insight.[61] However, in the *Satipaṭṭhāna-sutta*, the formula "And he dwells independent, not clinging to anything in the world[62]" is attached to each of the twenty one meditative practices (cf. §3.2.3), which clearly indicates that each one of these practices can lead practitioners to arahantship. Because the development of just one of the 21 items of practice prescribed by the *sutta* could help meditators accomplish the final goal, it is clear that the teaching of the four establishments of mindfulness does not require meditators to develop every one of the meditative methods given in the *Sutta*. Indeed, there are some other *suttas* indicating that contemplating even one part of the mental and physical phenomena as it really is suffices for the attainment of enlightenment, and thus there seems to be no need to understand with wisdom all the conditioned phenomena in one's own body and mind. For example, SN 47: 11 attributes to each of the four *satipaṭthānas* the ability of producing the complete destruction of the taints.[63] This shows that contemplation of feelings (*vedanānupassanā*) and contemplation of mind (*cittānupassanā*) respectively are able to lead to the final attainment. In other words, by the contemplation of feelings alone, one can attain arahantship; the same is true for contemplation of mind. Also, according to SN 36:5 and SN 36:26–28 those who understand the three feelings (*vedanā*) as they really are (i.e., through the practice of *vedānānupassanā*) are able to make an end to suffering in this very life.[64] These four *suttas* also evidently shows *vedanānupassanā* alone is sufficient to make the practitioner arahant. In addition, SN 35: 204 shows that insight into the rising and passing away of the four great elements (*mahābhūta*)—a practice of *kāyānupassanā*—makes one's view well purified and thus transforms one into an *arahant*.[65] The same import is conveyed by AN 4:177 as well.[66] This

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[61] CDB 784, note 206; Kuan, 2003, p.276.

[62] MN I 56,27-34: *anissito ca viharati, na ca kiñci loke upādiyati*.

[63] SN V 158,16-23: *Idha Sāriputta bhikkhu kāye kāyanupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhādomanassam tassa kāye kāyānupassino viharato cittaṃ virajjati vimuccati anupādāya āsavehi… vedanāsu… cite… dhammesu loke abhijjhādomanassaṃ tassa dhammesu dhammānupassino viharato cittaṃ virajjati vimuccati anupādāya āsavehi.*

[64] SN IV 207,9-14:*Yato kho bhikkhave bhikkhuno sukhā vedanā dukkhato diṭṭhā honti, dukkhā vedanā sallato diṭṭhā hoti, adukkhamasukhā vedanā aniccato diṭṭha hoti, ayaṃ vuccati bhikkhave bhikkhu sammaddaso acchecchi taṇhaṃ viyattayi saṃyojanaṃ sammamānābhisamayā antam akāsi dukkhassā ti.* SN IV 234–235: .

[65] SN IV 192,15-16: *Yato kho āvuso bhikkhu catunnaṃ mahābhūtānaṃ samudayañca atthagamañca yathābhūtaṃ*

exhibits the strong power of attention to elements (*dhātumanasikāra*), which is one of the fourteen *kāyānupassanā* practices. According to these *suttas* it is possible that after having established morality (*sīla*) one begins to practise insight meditation in the form of contemplating either the four great elements (*dhātumanasikāra*), the four deportments (*iriyāpatha*), feelings (*vedanā*), or the miscellaneous states of mind (*citta*).[67] In other words, while the teachings of *satipaṭṭhāna* do not confine themselves merely to the system of pure-insight, they do allow meditators to practise the four establishments of mindfulness in a pure-insight way.

AN 4:87 (II 90–91) also prescribes the pure-insight approach. This *sutta* contrasts two types of ascetics: a red-lotus ascetic (*samaṇapaduma*) and a white-lotus ascetic (*samaṇapuṇḍarīka*). The former is a *bhikkhu* who contemplates the rising and falling of the five aggregates subject to clinging, and touches the eight deliverances with his body, while the latter is a *bhikkhu* who contemplates the rising and falling of the five aggregates subject to clinging, but does not touch the eight deliverances with his body. As I have argued in Chapter One (§1.2.4), it is obvious that the expression *no ca kho aṭṭha vimokkhe kāyena phusitvā viharati* "he does not contact with the body and dwell in the eight deliverances" permits the possibility that one practises insight meditation without attaining any of the four form-sphere *jhānas*.

§2.2.2 Further Evidence for the Attainment of Stream-entry without the Help of the Form-Sphere *Jhāna*

In order to strengthen my argument about the pure-insight approach, I shall continue to discuss the *suttas* that describe the attainment of enlightenment without the help of form-sphere *jhāna*.

In a number of *suttas* it is said that people who never attain the form-sphere *jhāna* achieve the stage of stream-entry during or immediately after listening to a *dhamma* talk that is irrelevant to *jhāna* practice. In the *Dīghanakha Sutta* (MN 74/I 500–501), a wander Dīghanakha, a skeptic who accepts no one's teachings, is said to obtain the "vision of *dhamma*" (*dhammacakkhu*), which denotes at least the stream-entry, immediately after the Buddha teaches him the insight meditation regarding the body and feelings. It is not far-fetched to assume that a skeptic who accepts nothing

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pajānāti…la….

[66] AN II 165,12-15: *Yato kho Rāhula bhikkhu imāsu catusu dhātūsu n'ev' attānaṃ nāttani yaṃ samanupassati, ayaṃ vuccati Rāhula bhikkhu acchecchi taṇhaṃ viyattayi saṃyojanaṃ sammā mānābhisamayā antam akāsi dukkhassāti.*

[67] Also cf. Anālayo, 2003, pp. 22–23.

never practised *samatha* meditation seriously, much less still attained form-sphere *jhāna*. Also, in the *Upāli Sutta* (MN 56/ I 380), a lay disciple of the Jainas, is reported to have a vision of *dhamma* (*dhammacakkhu*) after Buddha gives him a progressive instruction (*anupubbi kathā*) wherein the topic of giving (*dāna*), virtue (*sīla*), heavens (*sagga*), the dangers of sensual pleasure, the benefits of renunciation (*pabbajjā*), and the four noble truths is given in sequence. Considering the following two facts, it may not be far from the truth to conjecture that Jainas at the time of the Buddha never practised *samatha* meditation for attainment of the form-sphere *jhānas*. First, we are told nowhere in the *Nikāyas* that the development of the four form-sphere *jhānas* is included in the doctrine of the Jainas, whose main concern is only to annihilate past *kamma* through self-mortification.[68] Second, in SN 41:8 (IV 298) we read that the leader of the Jainas, Nigaṇṭha Nātaputta, does not even acknowledge the existence of the second *jhāna* that is deprived of initial and sustained mental applications.[69] Another kind of person who is frequently said to attain the stage of stream-entry immediately after listening *dhamma* talk is a Brahmin. For example, the *Brahmāyu Sutta* (MN 91) describes the characteristics of an old Brahmin called Brahmāyu: he is in his hundred and twentieth year, a master of the Three Vedas, and fully versed in the marks of a Great Man. If the ability of attaining form-sphere *jhāna* were so fundamental for one to realize stream-entry while listening to progressive instruction, the text should have made it clear. In fact, the *suttas* that describe the breakthrough of the vision of *dhamma* through listening to progressive instruction never specify this ability of entering form-sphere *jhāna* as a characteristic of those obtainers of the vision of *dhamma*.[70]

It is worthy to note that the possibility of attaining enlightenment while listening to *dhamma* talk is corroborated by the *Puggalapaññatti* (Pp 41), which mentions of two types of people who are able to penetrate into *dhamma* (*dhammābhisamaya*)[71] while listening to a *dhamma* talk: one understands as soon as he learns (*ugghaṭitaññū*), while the other understands by exposition

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[68] On the doctrines of the Jainism, see MN 10(II 214); DN 2(I 57); SN 42:8(IV 317); AN 3:70 (I 205). For the early Jaina meditation see Bronkhorst (1993, pp. 31–45).

[69] This impression is supported by Bronkhorst (1993), who compares the meditation in *Jaina* texts including the so-called *sukkajjhāna* with the Buddhist meditation and concludes: "Nothing like Buddhist meditation (for him this mean the four *jhānas*) is, understandably, referred to in early *Jaina literature*" (p. 112). Also, Anālayo (2003, p. 80 n. 63) cites Tatia's work (1951, pp. 281–293) to suggest that the *Jainas* did not practice Buddhist *jhānas* as early Buddhists did.

[70] Cf. DN I 110, II 41; AN IV 186, 209, 213.

[71] It is equivalent to the attainment of stream-entry, cf. SN 13:1.

(*vipañcitaññū*). For the former, the breakthrough to *dhamma* takes place at the time when the *dhamma* is pronounced (*saha udāhaṭavelāya dhammābhisamayo hoti*); for the latter, the breakthrough takes place at the time when the meaning of what is briefly uttered is then analyzed in detail (*saṃkhittena bhāsitassa vitthārena atthe vibhajiyamāne dhammābhisamayo hoti*). In this regard, a question may be posed: do these people attain stream-entry by means of merely listening to the *dhamma* talk or through putting into practice what they have heard from it? It seems, at first sight, that both possibilities can not be excluded, yet according to the *Papañcasūdanī*, the latter situation is more likely. Commenting on the *Satipaṭṭhāna Sutta*, the *Papañcasūdanī* while describe the attainments of arahantship and stream-entry respectively by Minister Santati and Paṭācārā after their listening to a single stanza, and then gives the following comment:

> Since there is no mental development [of wisdom] without laying hold on something in body, feelings, mind and [mental and physical] phenomena, it should be understood that they [i.e., Santati and Paṭācārā] too overcame sorrow and lamentation in virtue of this path [of *satipaṭṭhāna*].[72]

Thus, the fact that one is able to realize stream-entry while or immediately after listening to a *dhamma* talk does not mean that "mental development" (*bhāvanā*) is not required at all for enlightenment. The concentration gained from listening to *dhamma* certainly can serve as a basis for the insight knowledge to progress,[73] but in order to attain enlightenment the contemplation of at least one of the four objects for *satipaṭṭhāna* practice, i.e. body, feeling, mind or *dhamma*, is always required. People who are endowed with quick wisdom and are able to attain enlightenment during or immediately after listening to *dhamma* simply minimize the length of time needed for maturing their insight knowledge to such an extent that a few minutes of insight meditation is sufficient to cause the breakthrough of *dhamma* to take place.[74]

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[72] Ps I 232,28-31: *Yasmā pana kāya-vedanā-citta-dhammesu kañci dhammaṃ anāmasitvā bhāvanā nāma n'atthi, tasmā te pi iminā va maggena sokaparideve samatikkantā ti veditabbā*.

[73] SN V 95,27-35 says that when a disciple listens to *dhamma* with vital concern, the five hindrances (*nīvaraṇa*) do not arise.

[74] An inclination to emphasize the importance of actual practice could be easily found in Pāli *suttas* such as SN IV 133; M I 46; M I 118; AN III 87; AN IV 139. From them, we know that after giving a *dhamma* talk the Buddha usually exhorted his disciples thus: "Whatever should be done, *bhikkhus*, by a compassionate teacher out of compassion for his disciples, desiring their welfare, that I have done for you. These are the feet of trees, *bhikkhus*, these are empty huts. Meditate, *bhikkhus*, do not be negligent, lest you regret it later. This is our instruction to you." (Trans. of CDB 1212)

§2.2.3 Further Evidence for Attainment of the Higher Stages of Enlightenment without the Help of the Form-Sphere *Jhāna*

Many of the *suttas* describing the methods for attaining arahantship as quoted in section §1.3.1 might also be taken as our textual evidence for the possibility that one can attain arahantship without the help of form-sphere *jhānas* since no *jhāna* is mentioned at all in those *suttas*. Cousins is inclined to suspect that these *suttas* are addressed to "someone who has already developed *jhāna*" because he thinks they can all be viewed as "the elaborations of the teaching which is particular to the Buddhas (*sāmukkhaṃsikā desanā*)" and are "specifically stated to be given when the hearer's mind is in an appropriate state".[75] Nevertheless, I do not see any substantial ground for such assumption for as has been pointed out, listening to a *dhamma* talk can make the mind concentrated, free from hindrances, and able to develop insight meditation, not to mention the fact that the practice of insight meditation can by itself generate powerful concentration. For these reasons, there is no need to develop the form-sphere *jhāna* separately and prior to insight meditation.

In order to lend support to the textual evidence in the *Nikāya*s for the existence of *arahants* without form-sphere *jhāna*, I would like to mention the *suttas* that contrast two kinds of attainment of arahantship: one with the prior experience of form-sphere *jhāna* and the other without. First, however, it must be explained why I shall provide no further evidence for attaining the stage of once-returner through the dry-insight approach. The reason is simply the difficulty in finding such sources in the *Nikāya*s due to the scarceness of *suttas* dealing with attainment of that stage. Nevertheless, Anālayo quite convincingly point out the justification for the attainment of the stage of once-returner in a pure-insight way:

> Once-returners are so called because they will be reborn only once again in "this world" (i.e. the *kāmaloka*). On the other hand, those who have developed the ability to attain absorption [i.e. *jhāna*] at will, and have not lost this ability, are not going to return to "this world" in their next life. They will be reborn in a higher heavenly sphere (i.e. the *rūpaloka* or the *arūpaloka*). This certainly does not imply that a stream-enterer or a once-returner cannot have absorption attainments. But if they were all absorption attainers, the very concept of a "once-returner" would be superfluous, since not a single once-returner would ever return to

[75] Cousins, 1996, p. 56.

"this world".[76]

Now turning to the textual evidence for the attainment of two higher stages of enlightenment through the dry-insight way, AN 4:163 (II 150–152) lists four kinds of progress towards the destruction of taints: (a) painful progress with sluggish super knowledge (*dukkhā paṭipadā dandhābhiññā*), (b) painful progress with swift super knowledge (*dukkhā paṭipadā khippābhiññā*), (c) pleasant progress with sluggish super knowledge (*sukhā paṭipadā dandhābhiññā*) and (d) pleasant progress with swift super knowledge (*sukhā paṭipadā khippābhiññā*).

In the first progress, a *bhikkhu* dwells contemplating foulness in body (*asubhānupassī kāye*), perceiving the repulsiveness of food (*āhāre paṭikūlasaññī*), perceiving non-delight in the entire world (*sabbaloke anabhiratisaññī*), and contemplating impermanence in all formations (*sabbasaṅkhāresu aniccānupassī*). The perception of death (*maraṇasaññā*) is well established by him. He dwells dependent on these five powers of the trainee (*sekhabala*): the powers of faith (*saddhābala*), shamefulness (*hiribala*), fearfulness (*ottappabala*), energy (*viriyabala*), and wisdom (*paññābala*). However, the five faculties manifest weakly to him: the faculties of faith, energy, mindfulness, concentration and wisdom. Due to the weakness of these five faculties, sluggishly he reaches what has the immediate result of the destruction of the taints (*So imesaṃ pañcannaṃ indriyānaṃ muduttā dandhaṃ ānantariyaṃ pāpuṇāti āsavānaṃ khayāya.*).[77]

The only difference between the first and second progresses is that in the second, the *bhikkhu*, due to the preponderance of the five faculties, swiftly reaches what has the immediate result of the destruction of the taints. The first and third progresses are almost the same except that in the third progress, the five practices beginning with the contemplation of foulness in the body and ending with the perception of death are replaced with the attainment of the four *jhānas* (described by the formula). The only difference between the third and fourth progresses is that in the fourth progress, the *bhikkhu*, due to the preponderance of the five faculties, swiftly reaches what has the immediate result of the destruction of the taints.

When these four progresses are compared, the distinction between "painful progress" and "pleasant progress" is found to lie in the experience of the four *jhānas*: the pleasant progress is endowed with the four form-sphere *jhānas*; on the contrary, the painful is endowed with only

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[76] Anālayo, 2003, p. 81.

[77] The commentary of the *Aṅguttara-nikāya* glosses *ānantariyaṃ* as the concentration of the supramundane path that gives immediate result. (Mp III 138,12-13: ***ānantariyan*** *ti anantaravipākadāyakaṃ maggasamādhiṃ*.

austere meditations aiming at developing revulsion towards the world. The "contemplation of impermanence in all formations" is insight meditation while the remaining four meditations can generate a certain degree of concentration and provoke the desire to liberate oneself from *saṃsāra*. It might be argued that according to the *Visuddhimagga* (266), the contemplation of the foulness of the body can be practised systematically as *samatha* meditation that leads to the first form-sphere *jhāna*, so that the painful progress is endowed with the first form-sphere *jhāna*.[78] However, if the painful progress were endowed with the first *jhāna* called "pleasant dwelling here and now", that painful progress would become a "pleasant" experience, and thus to contrast the "pleasant" progress with the "painful" one would become pointless. Therefore, the contemplation of the foulness of the body in this context is better understood as an auxiliary meditation to insight meditation, which functions to help the meditator reduce temporarily his attachment to the physical body.

These five types of meditations seem suitable especially for patients. In AN 5:121 the Buddha teaches a sick *bhikkhu* that if he does not forsake these five types of meditation, he may expect to attain arahantship. The fact that the Buddha teaches the five meditations to patients also suggests that they are probably designed for insight meditation. The reason is that illness is in fact an obstacle[79] for developing deep *samatha* concentration, especially the form-sphere *jhānas* obtained through *samatha* meditation, since strong painful feelings tend to interfere trying to keep the mind concentrated on the intended single meditation object. SN 22:86 conveys, for example, that Ven. Assaji fell away from what is probably the fourth form-sphere *jhāna* due to his serious illness. On the contrary, insight meditation, as we have seen in MN 149, enables the practitioners to overcome the painful feelings (cf. §2.1.2 above).[80]

Similarly to AN 4:163, AN 4:169 (IV 215–216) lists four kinds of person: (a) a person who enters final *nibbāna* with exertion in this very life (*puggalo diṭṭheva dhamme sasaṅkhāraparinibbāyī*); (b) one who enters final *nibbāna* with exertion after the break of body (*puggalo kāyassa bhedā sasaṅkhāraparinibbāyī*); (c) one who enters final *nibbāna* without exertion in this very life (*puggalo diṭṭheva dhamme asaṅkhāraparinibbāyī*); and (d) one who enters final

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[78] According to the *Visuddhimagga*, both the "perception of death" and the "perception of the repulsiveness of food" lead only to access concentration (*upacāra samādhi*). Vism 238,33-34: *appanaṃ appatvā upacārappattam eva jhānaṃ hoti* ; Vism 347,4-5: *appanaṃ appanattena upacārasamādhinā cittaṃ samādhiyati.*

[79] Buddhaghosa (Vism 95,11-16) counts illness (*ābādha*) as one of the ten obstacles for the development of (mundane) concentration.

[80] In AN 5:70, AN 4:169, these five meditations are said to be able to lead to either the destruction of the taints or the enlightenment of a non-returner.

nibbāna without exertion after the break of the body (*puggalo kāyassa bhedā asaṅkhāraparinibbāyī*). The distinction between "without exertion" and "with exertion" lies in the ability of entering the four *jhānas*: the person without exertion is able to attain the four form-sphere *jhānas*, whereas the one with exertion is equipped with merely the five types of meditations as described in AN 4:163 above. It seems to me quite obvious that both AN 4:163 and AN 4:169 contrast two types of approaches to arahantship: to use the words of the Pāli commentaries, the approach of dry-insight practitioner (*sukkhavipassaka*) and the approach of serenity-vehicle practitioner (*samathayānika*).

Here, I would like to comment on the reason proposed by Anālayo for the suggestion that a non-returner is normally expected to have access to the form-sphere *jhāna*. According to Anālayo, since the once-returner, in contrast to the non-returner, has not yet fulfilled the development of concentration, the attainment of the form-sphere *jhāna* might be of relevance for the realization of non-returning.[81] Nevertheless, there are alternative ways to understand the *suttas* (e.g. AN IV 380) on which Anālayo's suggestion is based. According to Buddhaghosa's account in the *Visuddhimagga*, some of his contemporaries believed that among the four noble persons, only *arahants* and non-returners were able to enter the "fruition attainment" (*phalasamāpatti*) and were said to have fulfilled the development of concentration.[82] Their opinion regarding fruition attainment was not accepted by Buddhaghosa, who holds the opinion that all noble persons, including stream-enterers, each attain their own fruition attainment. Whether Buddhaghosa is right on this issue is not of my concern, but the open interpretation of the phrase "one who is endowed with fulfillment in concentration" (*samādhismiṃ paripūrakārī*) as ascribed to a non-returner is worth highlighting. Based on my discussion so far, I would like to offer my own interpretation: a non-returner is "endowed with fulfillment in concentration" in the sense that he will not encounter difficulty in developing the form-sphere *jhānas* if he desires for them. Non-returners have eradicated completely and permanently the two fetters that had been reduced to a certain level by the wisdom of once-returner, the fetters of sensual desire (*kāmacchanda*) and ill will (*byāpāda*), which are the main hindrances to be abandoned in order to gain the form-sphere *jhānas*. Thus, it is very reasonable to assume that non-returners encounter no difficulty when they practise *samatha* meditation to develop form-sphere *jhāna*s. However, the non-returner's great potential for

[81] Anālayo, 2003, p. 82.

[82] Vism 699,31-33: *Keci pana sotāpannasakadāgāmino pi na samāpajjanti; uparimā dve yeva samāpajjantī ti vadanti. Idañ ca tesaṃ kāraṇaṃ, ete hi samādhismiṃ paripūrakārino ti.*

developing *jhānas* does not mean that he is obligated to possess these *jhānas*, nor does it mean that a once-returner has to attain the form-sphere *jhānas* before he ascends to the next stage of non-returner.

To sum up, the concentration (*samādhi*) needed for seeing things as they really are does not necessarily arise from *samatha* meditation or form-sphere *jhānas*. It is made clear by certain *suttas* discussed above that concentration can be generated even when one is listening to or giving a *dhamma* talk. Some *suttas* explicitly designate the practice of insight mediation as the development of concentration. Walking meditation as a form of insight meditation is especially said to be able to produce long-lasting concentration. In at least one *sutta*, powerful concentration that arises from insight meditation is also called right concentration, which comes up simultaneously together with insight knowledge.

Although the Pāli *Nikāya*s occasionally define right concentration (*sammasamādhi*) as the four *jhānas*, they do not necessarily refer to the four *jhānas* derived from *samatha* meditation. Some *suttas* imply the existence of another set of four *jhānas*, that is, the one that is obtained through insight meditation and can lead to the four stages of enlightenment. I suggest that the set of four *jhānas* obtained through insight meditation is what is meant by the four *jhānas* comprising the path factor of right concentration. Some *suttas* explicitly point out that a *bhikkhu* can start to practise either insight meditation or *satipaṭṭhāna*, which orientates him toward direct insight meditation when he is endowed with morality (*sīla*). This is also an obvious indication of a pure-insight approach to enlightenment.

Chapter Three

Satipaṭṭhāna as *Sukkhavipassaka* Meditative Practice

In section §2.2.1 it was argued that even though *satipaṭṭhāna* meditation is not limited to a system of pure-insight meditation techniques, the relevant *suttas* show the legitimacy of practising *satipaṭṭhāna* in a pure-insight way. This chapter makes a detailed investigation into the practice of *satipaṭṭhāna* as the meditative method of those who develop insight meditation without prior experience of form-sphere *jhānas*. Section §3.1 presents a brief definition of *satipaṭṭhāna*, as is found in many *suttas* including the *Satipaṭṭhāna Sutta* (MN 10). Section §3.2 onwards begins to discuss the actual meditative techniques of *satipaṭṭhāna* as given in the *Satipaṭṭhāna Sutta* (MN 10). Section §3.2 discusses the formula that follows each of the twenty-one *satipaṭṭhāna* meditative techniques. The remaining sections of this chapter (§3.3–3.6) then investigate the substantial contents of the *satipaṭṭhāna* techniques that are suitable for meditators who intend to develop insight meditation without form-sphere *jhāna* as a basis. Section §3.7 discusses the validity of taking *satipaṭṭhāna* as "the only way".

§3.1 Brief Definition of *Satipaṭṭhāna*

The practice of *satipaṭṭhāna* ("the establishment of mindfulness")[1] is often referred to in brief in the stock passage of the *Nikāya suttas*. The passage forms a short definition of *satipaṭṭhāna* practice, describes its significant characteristics, and helps to elucidate the detailed contents of the *satipaṭṭhāna* meditative techniques listed in the *Satipaṭṭhāna Sutta* (MN 10). The definition in question is as follows:

Here, *Bhikkhus*, with regard to the body a *bhikkhu* dwells contemplating the body, ardent,

[1] The commentaries offer two derivations of *satipaṭṭhāna*: one from *sati* + *upaṭṭhāna* ("the foundations of mindfulness"); the other from *sati* + *paṭṭhāna* ("the establishment of mindfulness"). The first derivation emphasizes the action of setting up mindfulness, and thus is similar to the ancient Chinese translation of 念住 (*Nian-zhu*); the latter emphasizes the objects on which mindfulness is established, thus is similar to 念處 (*Nian-chu*). Since its Sanskrit form, *smṛtyupasthāna*, indicates that it is a compound derived from *smṛti* and *upasthāna* (cf. BHskt 614), Modern scholars prefer the former to the latter. Cf. CDB 1915 note 122; Anālayo, 2003, pp. 29–30; Gethin, 1992, pp. 30–32.

clearly comprehending, mindful, removing covetousness and displeasure with regard to the world. With regard to feelings he dwells contemplating feelings, ardent, clearly comprehending, mindful, removing covetousness and displeasure with regard to the world. With regard to the mind he dwells contemplating the mind, ardent, clearly comprehending, mindful, removing covetousness and displeasure with regard to the world. With regard to phenomena he dwells contemplating phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure with regard to the world.[2]

§3.1.1 Insight Meditation

The fact that each of the objects to contemplate, i.e. body, feelings, mind and phenomena, occurs twice when describing how one should contemplate betrays the intrinsic nature of the *satipaṭṭhāna* practice, namely, its inclination toward insight meditation. Take the first *satipaṭṭhāna* as an example with the instruction *kāye kāyānupassī* ("contemplating the body with regard to the body"). Here the first occurrence of *kāya* (in the locative) represents the field of object to be contemplated, while the second occurrence of *kāya* (as the first member of the compound *kāyānupassī*) denotes the thing to be seen or understood through the first *satipaṭṭhāna* practice. In other words, when a meditator contemplates and observes the body, he sees only the body itself in its true nature and thus he sees the body as it really is. The *Papañcasūdanī* (II 241–243)[3] provides two purposes for which the repetition of objects is adopted: one is to determine (*vavatthāna*) the objects; the other is to remove (*vinibbhoga*) the sense of apparent compactness (*ghaṇa*) of the objects. What is meant by the first purpose is: only in the body can the meditator contemplate the body, he cannot contemplate the body in the sphere of feelings or mind. The second purpose indicates that the meditator when contemplating the body does not see things that do not exist in the body, such as, the nature of permanence (*nicca*), happiness (*sukha*), self (*atta*), man (*purisa*) or woman (*itthi*). What is to be seen is something which really exists in the body, that is, the nature of impermanence (*anicca*), suffering (*dukkha*), and non-self (*anatta*) etc. An alternative translation for

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[2] MN I 56,$_{3-10}$: *Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.* Also DN II 94,$_{31}$-95,$_{4}$; SN IV 211,$_{4-7}$; AN I 296,$_{10-13}$. Cf. MLDB 145; CDB 1627.

[3] Cf. Soma, 1981, pp. 32–34.

kāye kāyānupassī is "contemplating the body as body". In this case, the usage of the locative in *kāye* might be regarded to have the same function as the suffix *-to* as in for example *aniccato* ("as impermanent"), *dukkhato* ("as suffering"), and *anattato* ("as non-self").[4] Such a translation is adopted by the **Smṛtyupasthāna Sūtra* 念處經 (*Nian-Chu Jing*; MĀ 98), which makes the following renderings: 觀身如身 ("contemplate body as body"), 觀覺如覺 ("contemplate feeling as feeling"), 觀心如心 ("contemplate mind as mind"), and 觀法如法 ("contemplate *dhamma* as *dhamma*").[5] This alternative translation also sheds light on the nature of the *satipaṭṭhāna* practice by clarifying that it aims for the realization of the mental and physical phenomena as they really are.

§3.1.2 The Mental Qualities Required for Successful Practice

From the brief definition, we also know that the practice of *satipaṭṭhāna* requires at least three mental qualities from the meditators: being ardent (*ātāpī*), clearly comprehending (*sampajāna*), and being endowed with mindfulness (*satimā*). According to the *Papañcasūdanī*, without these three mental qualities the practice of *satipaṭṭhāna* would not succeed.[6] The term *ātāpī* means "being endowed with *ātāpa* ("ardor")", which is a synonym of *viriya* ("energy"). To be ardent is to be strenuous and diligent. The importance of being strenuous is emphasized by the Buddha in many *suttas*. In SN 12:22, the Buddha says that the disciples should arouse their energy thus:

> Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up in my body, but I will not relax my energy so long as I have not attained what can be attained by manly strength, by manly energy, by manly exertion.[7]

According the same *sutta*, this kind of heroic effort, which is called as the "four-factored energy"

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[4] Dr. Ole Holten Pind offers this interpretation in his email to Yahoo Pali Group (messages 9560 and 9567). MLDB 145 has "contemplating the body as a body."

[5] T1, 582b,24; 584a,4; 584a,14; 584a,23.

[6] Ps I 243,25-31: *Atha yasmā anātāpino antosaṅkhepo antarāyakaro hoti; asampajāno upāyapariggahe anupāyaparivajjane ca muyhati; muṭṭhassati upāyâpariccāge anupāyâpariggahe ca asamattho hoti; ten' assa taṃ kammaṭṭhānaṃ na sampajjati, tasmā yesaṃ dhammānaṃ ānubhāvena taṃ sampajjati*, *tesaṃ yesaṃ dhammānaṃ, ātāpī sampajāno satimā ti idaṃ vuttan ti veditabbaṃ.*

[7] SN II 28,23-27: *kāmaṃ taco ca nahārū ca aṭṭhi ca avasissatu, sarīre upasussatu maṃsaṃ lohitaṃ. Yaṃ taṃ purisathāmena purisaviriyena purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā viriyassa saṇṭhānaṃ bhavissati*. The English translation is adopted from CDB 553.

(*caturaṅga-samannāgataṃ viriyaṃ*) by the *Sāratthapakāsinī*[8], brings people happiness and seclusion from evil unwholesome states, and thus it should not be misunderstood as an extreme form of self-mortification. On the contrary, people who are lazy (*kusīta*) and lack of such energy live in suffering and are soiled by evil unwholesome states; thus the Buddha recommends such kind ardor to all his disciples. In the *Aṅguttara-nikāya*, the Buddha informs us that he himself attained enlightenment through employing such energy and adviced his disciples to arouse the same energy so that they could win the goal of final liberation in this very life.[9] In SN 21:3, it is said that while Ven. Mahāmogallāna and the Buddha converse with each other through their supernormal powers, they use the stock phrase "four-factored energy" to define "one with energy aroused" (*āraddhaviriya*).[10] It should be emphasized that although the four-factored energy appears at first sight to go to the extreme of self-mortification, it should be understood to be a well balanced and sustained state of effort that is neither over-strung and leading to restlessness (*uddhacca*) nor over-lax and leading to idleness (*kosajja*).[11] According to modern meditation teachers, in the actual practice of *satipaṭṭhāna*, "being ardent" particularly refers to the striving to be unremittingly mindful of the meditation objects, including the painful feelings arising in the course of meditation.[12]

The next mental quality required for the success of the *satipaṭṭhāna* practice is *sati* ("mindfulness"), which is derived from the verb root √*sar* ("to remember"). Although *sati* is related to memory or remembrance of past events in some circumstances in the *Nikāyas*,[13] it would be misleading to apply such a connotation to *sati* in the context of *satipaṭṭhāna* practice. Goenka interprets *sati* as the "awareness of or attention to the present moment, not the past or the future."[14]

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[8] Spk II 49,23-24.

[9] AN I 50,6-23.

[10] SN II 276,11-17.

[11] Cf. the story of Ven. Soṇa at AN 6:55. AN III 375,18-22: *Evaṃ eva kho Soṇa accāraddhaviriyaṃ uddhaccāya saṃvattati, atilīnaviriyaṃ kosajjāya saṃvattati. Tasmā ti ha tvaṃ Soṇa viriyasamataṃ adhiṭṭhaha indriyānañ ca samataṃ paṭivijjha tattha ca nimittaṃ gaṇhātī' ti.*

[12] Sīlānanda, 1990, p. 20; Paṇḍita Sayādaw, 1993, pp. 51–54; Mahāsi Sayādaw, 2000d, pp. 47–51.

[13] For the definition of *sati*, see SN 48:10 (V 197), AN 5:14 (III 11), SN 46:3 (V 67–68).

[14] Goenka, 2001, p.13. Mahāsi Sayādaw (1984) understands *sati* as "the observant noting of 'seeing', 'hearing', etc., at each of their respective occurrence" (p. 54 note 2). Also cf. Ñāṇaponika, 1975, p. 9. For the definition of mindfulness utilized in psychology and behavioral medicine, see Kabat-Zinn (2003, p. 145): "the awareness that emerges through paying attention on purpose in the present moment, and non-judgementally to the unfolding of experience moment by moment". Also cf Bishop et al., 2004.

This interpretation is corroborated by the fact that in the *Satipaṭṭhāna Sutta* instructs meditators to be clearly aware of what is going on exactly in the world of one's own mind and body during the present moment.

Sati as a wholesome mental faculty is listed as a member among the five faculties (*indriya*), the seven enlightenment factors (*bojjhaṅga*) and the noble eightfold path. According to SN 46:53, the enlightenment factor of mindfulness keeps balanced the remaining six enlightenment factors, which are divided into two groups: one group including the factors of the discrimination of states (*dhammavicaya*), energy (*viriya*), and rapture (*pīti*), prevents sluggishness; the other group including the factors of tranquility (*passaddhi*), concentration (*samādhi*), and equanimity (*upekkhā*), prevents excitement. The Buddha says that *sati* is always useful.[15] Similarly, according to the *Visuddhimagga*, the faith faculty (*saddhindriya*) needs to be balanced against the wisdom faculty (*paññindriya*), and the concentration faculty (*samādhindriya*) against the energy faculty (*viriyindriya*), while the mindfulness faculty (*satindriya*) is helpful in all these instances because it protects the mind from lapsing into restlessness due to faith, energy and wisdom, and from sluggishness due to concentration.[16] These passages show that mindfulness is always needed in the sense that it has the function of balancing and supervising the other mental faculties. Therefore, mindfulness is highly exalted by the *Visuddhimagga*: "The mind has mindfulness as its refuge. Mindfulness is manifested as protection, and there is no exertion and restraint of the mind without mindfulness".[17] How mindfulness protects the mind can be illustrated by the *Dukkhadhamma Sutta* (SN 35:203); even if unwholesome mental states arise due to a lapse of mindfulness, but as long as the mindfulness arise again, the mind is able to abandon quickly the unwholesome mental states.[18] Another important aspect of mindfulness is its close relation to concentration. According to MN I 230, the path factors of *sammāsati*, *sammāvāyāma* and *sammāsamādhi* comprise the group of concentration (*samādhikkhandha*). This suggests that the practice of mindfulness is conducive not only to the knowledge of reality but also to the concentration derived from both serenity

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[15] SN V 115,6-7: *satim ca khvāham bhikkhave sabbatthikaṃ vadāmīti*.

[16] Vism 130,11-15: *Sati pana sabbattha balavatī vaṭṭati; sati hi cittaṃ uddhacca-pakkhikānaṃ saddhā-viriya-paññānaṃ vasena uddhacca-pātato, kosajjapakkhena ca samādhinā kosajjapātato rakkhati*.

[17] Vism 130,18-20: *cittañhi satipaṭisaraṇaṃ ārakkhapaccupaṭṭhānā ca sati, na vinā satiyā cittassa paggahaniggaho hoti*.

[18] SN IV 190,10-12: *dandho bhikkhave satuppādo, atha kho naṃ khippaṃ eva pajahati vinodeti vyantikaroti anabhāvaṃ gamete*. Spk III 54,16-18: ***dandho, bhihhave, satuppādo*** *ti satiyā uppādo yeva dandho, uppanna-mattāya pana tāya* (Be *kāci*) *jīvita-kilesā niggahitā va honti, na saṇṭhātuṃ sakkonti*.

meditation[19] and insight meditation. The close relation of mindfulness to concentration is also reflected in an explanation of *sati* that is specific to the Pāli commentarial literature. For example, in the *Visudhimagga*, mindfulness has "non-floating" as its characteristic (*apilāpanalakkhaṇā*), and is compared to a pillar because it is firmly grounded in the meditative objects (*ārammaṇe daḷhapatiṭṭhitattā pana esikā viya*).[20]

The last mental quality mentioned in the brief definition is *sampajāna* ("clear comprehending"). The *Papañcasūdanī* glosses it as one "possessed of the knowledge called clear comprehension"[21] and points out its function in the context of *satipaṭṭhāna* practice as thus: "One who does not clearly comprehend is confused about grasping what is the means and rejecting what is not the means".[22] In the *Satipaṭṭhāna Sutta*, *sampajāna* itself is a meditative technique among the fourteen practices of the first *satipaṭṭhāna*. It also appears within the compound *satisampajañña* in *suttas* that describe the all-inclusive trainings of the Buddha.[23] In both cases, *sampajāna* refers to a clear awareness of what is happening in one's own bodily activities during the present moment in everyday life. According to SN 47:35, clear comprehension is explained as the insight knowledge of the rising, continuance and falling away of feelings, thoughts and perceptions.[24] Thus, clear comprehension is a kind of knowledge that ranges from bare awareness of what is happening in one's own bodily activities, through to the knowledge of the right and wrong ways in the *satipaṭṭhāna* practice, and finally to the knowledge of the rising and falling with regard to mental phenomena. This broad range covered by clear comprehension is also corroborated by the Pāli commentaries' fourfold classification of it, which shall be addressed later on. It is beyond doubt that the degree of clear comprehension depends on the extent of the effort and mindfulness put into the *satipaṭṭhānā* practice.

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[19] The formula of the third *jhāna* mentions *sato sampajāno* ("mindful and clearly comprehending"), and that of the fourth *jhāna* talks of *upekkhāsatipārisuddhiṃ* ("the purity of mindfulness due to equanimity").

[20] Vism 464,26 : 464,28-29.

[21] Ps I 243,18-19: *sampajāno ti sampajaññasaṅkhātena ñāṇena samannāgato*.

[22] Ps I 243,26-27: *asampajāno upāyapariggahe anupāya-parivajjane ca muyhati*. Cf. Vibh-a 220,2-3; Ñāṇamoli, 1987, p. 277.

[23] e.g. DN 2 at I 70,25–71,2.

[24] SN V 180,27–181,5: *Idha bhikkhave bhikkhuno viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti. Viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti. Viditā saññā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti. Evaṃ kho bhikkhave bhikkhu sampajāno hoti*.

§3.1.3 The Immediate Benefits

In the brief definition of *satipaṭṭhāna*, the expression "removing covetousness and displeasure with regard to the world" represents the immediate benefit of *satipaṭṭhāna* practice, to wit, the development of concentration (*samādhi*). The *Papañcasūdanī* takes this expression to mean that the five hindrances are removed by way of the "removal through substituting the opposite qualities" (*tadaṅgavinaya*) and the "removal through suppression" (*vikkhambhanavinaya*).[25] These two types of removal are possible only when one establishes the concentration derived from either insight meditation or serenity meditation. According to the *Visuddhimagga*, the term *tadaṅgavinaya* especially refers to the abandonment of defilements through insight knowledge (*vipassanāñāṇa*), while *vikkhambhanavinaya* is used especially in relation to the abandonment of defilements through *samatha jhāna*.[26]

The Pāli term for our translation "removing" is *vineyya*, an absolutive form of *vineti* ("removes"), but the term is usually rendered as "having removed". Understood in this way, *vineyya* would denote an action of removal prior to the action of practising *satipaṭṭhāna*. This understanding has led to the conclusion that the four types of *satipaṭṭhāna* should be undertaken only after the five hindrances are removed through the first form-sphere *jhāna* at least.[27] However, since a passage in AN 9:64 prescribes the practice of *satipaṭṭhāna* in order to abandon the five hindrances,[28] if the five hindrances were to be abandoned before *satipaṭṭhāna* meditation, this passage would become superfluous and meaningless. Besides, if the Buddha, as U Ñāṇuttara Sayādaw pointed out, had intended to teach *satipaṭṭhāna* meditation only to those who already abandoned the five hindrances by form-sphere *jhāna*s, then in the *Satipaṭṭhāna Sutta* he would not have instructed meditators to be aware of the mind with lust (*sarāga citta*) or the mind with hatred (*sadosa citta*) when he taught the third *satipaṭṭhāna*, much less to be aware of the five hindrances when he taught the fourth *satipaṭṭhāna*.[29] Therefore, the action denoted by the term *vineyya* must be understood to take place concurrently with or at least immediately after the action of practising *satipaṭṭhāna* meditation. The

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[25] Ps I 243,34-35: *Tattha vineyyā ti tadaṅgavinayena vā vikkhambhanavinayena vā vinayitvā.*

[26] Vism 693,25–696,5. Sīlānanda (1990:23–24) explains these two types of removal solely in terms of insight meditation.

[27] Cf. SVMCR 34 for Kheminda Thera's argument.

[28] AN IV 458,4-5: *Imesaṃ kho bhikkhave pañcannaṃ nīvaraṇānaṃ pahānāya cattāro satipaṭṭhānā bhāvetabbā.* BGS IV 300 wrongly translated this sentence as "Monks, when these five hindrances are put away, four arisings of mindfulness should be made to become." The term *pahānāya* in the dative case should be translated as "in order to abandon" in place of "when… are put away."

[29] SVMCR 116–119. Also cf. Sīlānanda, 1990, p. 22.

translation of "removing" for *vineyya* also tallies with the grammatical rule that the absolutive form of a verb could denote an action taking place simultaneously with or after the action denoted by the main verb in the same sentence.[30]

§3.2 The Formula for Each *Satipaṭṭhāna* Practice

The *Satipaṭṭhāna Sutta* attaches a formula to the substantial content of each of the twenty-one *satipaṭṭhānā* meditative techniques. This formula throws light on the universal features common to all the twenty-one meditative techniques, and thus provides essential information on them: their contents will be discussed later. The formula that is attached to the first *satipaṭṭhāna*, the contemplation of body, thus reads:

> (1) In this way, with regard to the body he dwells contemplating the body internally, or he dwells contemplating the body externally, or he dwells contemplating the body both internally and externally. (2) He dwells contemplating the nature of arising in the body, or he dwells contemplating the nature of passing away in the body, or he dwells contemplating the nature of both arising and passing away in the body. (3) The mindfulness that "there is a body" is established in him to the extent necessary for bare knowledge and mindfulness. And he dwells independent, not clinging to anything in the world.[31]
>
> (Note: Each occurrence of the word "body" in this formula should be replaced with "feelings", "mind" or "*dhamma*" accordingly for the three remaining *satipaṭṭhāna* practices.)

I divide this formula into three parts that will subsequently be examined. The first part delimits the range of objects to be mindful of in *satipaṭṭhāna* practice, which covers not only internal phenomena but also external. The second and third parts disclose the distinct identity of these *satipaṭṭhāna* techniques as insight meditation.

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[30] Collins, 2006, pp.115–116; for more examples from the *Nikāyas*, see Anālayo, 2003, p. 68 note 6.

[31] MN I 56,27-34: *Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati; samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati. Atthi kāyo ti vā pan' assa sati paccupaṭṭhitā hoti, yāvad-eva ñāṇamattāya paṭissatimattāya. anissito ca viharati, na ca kiñci loke upādiyati.*

§3.2.1 Contemplating Internally and Externally

This first part of the formula is related to the scope of objects for contemplation. The Pāli term for "internally" is *ajjhattaṃ*, which can also be rendered as "concerning oneself" or "in oneself."[32] This suggests that its opposite term, *bahiddhā* ("externally" "outside")[33] may mean "concerning others" or "in others." This suggestion is confirmed by the fact that the *Janavasabha Sutta* (DN 18) when dealing with *satipaṭṭhāna*, treats *bahiddhā* as a synonym of *parakāye* ("other's body"), *paravedanā* ("other's feelings"), *paracitta* ("other's mind"), and *paradhamma* ("other's phenomena").[34] The commentary of the *Satipaṭṭhāna Sutta* both interpret *ajjhattaṃ* as *attano* ("of oneself") and *bahiddhā* as *parassa* ("other's").[35] Though the exegetical literature of the non-Theravāda schools, such as the *Mahāvibhāṣāśāstra*[36] and the *Śāriputrābhidharma*,[37] provide alternative interpretations, the denominator of all these exegetical sources, including the Pāli commentaries, indicates that the word *bahiddhā* means "other's, of others" in the context of *satipaṭṭhāna*. Nevertheless, such an interpretation raises some questions: how do meditators contemplate other people's bodily phenomena, such as the in-and-out breath, or anatomical parts of the physical body? How can meditators be aware of other sentient people's defecating and urinating? How do meditators contemplate the mental phenomena of other persons, such as the three feelings and miscellaneous states of the mind?

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32 DOP s.v. *ajjhattaṃ*.

33 PED s.v. *bahiddhā*.

34 DN II 216,15-22. Ee shows only *para-kāya* and *para-dhamma* with an ellipsis of *para-vedanā* and *para-citta*.

35 Ps I 249,23-24:, 279,15-16,280,21-22, 286,19-20. *The Vibhaṅga* (197,38; 200,16) interprets *bahiddhā* as *assa* (of this).

36 The *Mahāvibhāṣāśāstra* provides three ways of interpretation. According to the first interpretation (T27, 940a,2-6), preferred by its compilers, 內身 ("internal body") is glossed as 自相續所攝色 ("form belonging to one's own continuity"), and 外身("external body") as 他相續所攝色 ("form belonging to other's body"). The same method applies to 受 ("feelings"), 心 ("mind") and 法 (*dhamma*). The second interpretation (T27, 940a,6-8), given by some other teachers, has the same explanation as the first in regard to "feelings" and "mind," but glosses "internal body" as "form of sentient beings" and "external body" as "form of non-sentient beings"; this method also applies to the case of *dhamma*. The third interpretation (T27, 940a,8-9) is offered by Ven. Xie 脅尊者, who identifies 內 ("internal") with 現在 ("of the present"), and 外 ("external") with 過去、未來及無 ("of the past, of the future and non-existent").

37 The *Śāriputrābhidharma* (T26, 476b,10–479a,23) glosses 外身("external body") as 自身若在現相續中未得已失，及他有情所有身相("bodily objects not obtained yet or lost already in one's own continuty of the present, or those objects belonging to other sentient beings"). The same method applies to feelings, mind and *dhamma*, with the latter defined as 想蘊 (*saññākkhandha*) and 行蘊 (*saṅkhārakkhandha*).

Since it is believed that *satipaṭṭhāna* meditation requires meditators to contemplate the mental and physical phenomena through personal direct experience (*paccakkhaṃ*) instead of through book knowledge or intellectual reflection or reasoning, and since to know and perceive other persons' mental phenomena directly requires supernatural powers like the "knowledge of reading others' minds" (*cetopariyañāṇa*), the majority of modern meditation teachers, reluctant to accept literally the interpretation of *bahiddhā* as "other's", have been tried to offer alternative explanations.[38] However, none fit very well into all the four *satipaṭṭhānas*.[39] The best solution, in my view, is to follow the strategy of the Mahāsi tradition, which accepts the Pāli literature's explanation of *bahiddhā* as "other's," but interprets "contemplating other's [mind and body]" as "contemplating other's [mind and body] by inference after having contemplated one's own mind and body by direct experience". In this way, the main task of meditators is to contemplate systematically the mental and physical phenomena which is taking place in their own body and mind; only after they realize the nature of their own mental and physical phenomena, may they sometimes think of other people and infer that the mental and physical phenomena of others have the same natures.[40]

The idea that to contemplate one's own mind and body is sufficient for success in the *satipaṭṭhāna* practice is corroborated by the canonical *suttas* and commentarial sources, which make it clear that even if one contemplates only (part of) one's own mental and physical phenomena, one is still able to see the true nature of the five aggregates and realize the four noble truths (*ariyasacca*).

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[38] An exception I notice is Pa-Auk Sayādaw of Burma, who accepts the interpretation of the word "externally" as "of others" and claims that meditators shoud contemplate directly from personal experience, rather than by inference, other people' physical and mental phenomena according ot the analysis of mind and matter in Abhidhamma philosophy. Cf. Pa-Auk, 2000, pp. 172–74, 219; Pa-Auk, 1998a, pp. 18–19.

[39] Goenka interprets *bahiddhā* in the first two *satipaṭṭhāna* practices as "the surface of the body". In the case of the contemplation of mind, he takes "contemplating externally" to mean "contemplating the mind experiencing an object from outside". See Goenka, 2001, pp. 31–32, 54; U Ko Lay, 2002, pp. 61–62. Anālayo (2003: 99–102) provide comprehensive information on the alternative interpretations of *bahiddhā* proposed by other meditation teachers and scholars.

[40] Mahāsi Sayādaw (1999a, p. 133) writes on the matter: "But, for the purpose of *vipassanā* meditation, disciples are mainly concerned with contemplating on what is happening in one's body, as definitely stated in the Commentary and subcommentary of the Anupadā Sutta of Uparipannāsa Pāḷi Canon. Phenomena happening elsewhere need be known only conjecturally." Similarly, Ñāṇaponika (1975, p. 92) comments that "It should be noted, however, that in the systematic meditative development of Insight only internal objects are taken up and brought into the focus of Bare Attention. This is so because only one's own bodily and mental processes are accessible to direct experience." Also cf. Sīlānanda, 1990, p. 47; Sīlānanda, 1998; U Hla Myint Kyaw, 1999.

In the *Rohitassa Sutta*, which appears in both *Saṃyutta-nikāya* and *Aṅguttara-nikāya*,[41] the Buddha instructs a young deity named Rohitassa that the end of the world cannot be reached by traveling, but at the same time without reaching the end of the world one cannot end suffering. The *sutta* points out that the four noble truths are taught in terms of one's own mind-body world only: "It is, friend, in just this fathom-high carcass endowed with perception and mind that I make known the world, the origin of the world, the cessation of the world, and the way leading to the cessation of the world".[42] So it is understood that the world whose end should be reached signifies one's own mental and physical world. Similarly, the *Lokantagamana Sutta* (SN 35:116) explains the meaning of the term "world" mentioned in the *Rohitassa Sutta* to be one's own six internal bases (*āyatana*), which represent also one's own mental and physical world.[43] From these *suttas*, it seems evident that one is able to realize the four noble truths (*ariya sacca*) by means of investigating one's own mental and physical world alone. The *Lohitassa Sutta* was in fact quoted several times by Pāli commentator Dhammapāla in his works to document the idea that contemplation of one's own mental and physical is sufficient for realization of the four noble truth. For instance, the subcommentary on the *Mūlapariyāya Sutta* says: "Even through full understanding of the phenomena belonging to one's own continuity [of mental and physical phenomena], the development of the four noble truths for the meditation subject would succeed".[44] Another passage that documents the validity of contemplating one's own mental and physical phenomena alone can found be in the *Milindapañha*, where it is said that just as cats seek food nearby, so also the meditator must contemplate the rising and falling of his five aggregates. Following this analogy is a stanza, which reconfirms its meaning: "One should not be far from here, as what will the highest

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41 SN 2:25 (I 61,17–62,28); AN 4:45 (II 47,22–49,6).

42 SN I 62,19-22: *api khvâham āvuso imasmiññeva vyāmamatte kaḷevare saññimhi samanake lokaṃ ca paññāpemi lokasamudayaṃ ca lokanirodhaṃ ca lokanirodhagāminiṃ ca paṭipadanti*. Its Chinese parallel passage (T2, 359a) reads: 佛告赤馬:我今但以一尋之身,說於世界,世界集,世界滅,世界滅道跡. Also cf. its Sanskrit parallel: *asminn eva rohitāśva vyāmamātre kalevare lokaṃ prajñapayāmi lokasamudayaṃ ca ... gāminīṃ pratipadaṃ*. (Enomoto, 1994, p. 58).

43 SN IV 95,27-35: *Yena kho āvuso lokasmiṃ lokasaññī hoti lokamānī ayaṃ vuccati ariyassa vinaye loko. Kena cāvuso lokasmiṃ lokasaññī hoti lokamānī. Cakkhunā kho āvuso lokasmiṃ lokasaññī hoti lokamānī. Sotena kho, āvuso…pe… ghānena kho āvuso… Jivhāya kho āvuso lokasmiṃ lokasaññī hoti lokamānī. Kāyena kho āvuso… manena kho āvuso lokasmiṃ lokasaññī hoti lokamānī. Yena kho āvuso lokasmiṃ lokasaññī hoti lokamānī. ayaṃ vuccati ariyassa vinaye loko*.

44 Ps-pṭ[CS] I 111: *Sasantatipariyāpannadhammapariññāmattenapi hi catusaccakammaṭṭhāna- bhāvanā samijjhati. Tenevāha- "imasmiṃyeva byāmamatte kaḷevare sasaññimhi samanake lokañca paññapemi lokasamudayañca paññapemī"ti-ādi*. Also cf. Ud-a 68–69.

existence avail? You should know your own body called 'the present.'"[45]

§3.2.2 Contemplating Rising and Passing Away

The second part of the formula indicates that the practice of *satipaṭṭhāna* inevitably leads to the realization of the "nature of rising and passing away" (*samudayavayadhamma*) of the phenomena that are contemplated, and reveals the centrally important fact that all twenty-one of the meditative techniques prescribed in the *Satipaṭṭhāna Sutta* fall into the field of insight meditation (*vipassanābhāvanā*).[46] What is said in this part of the formula is echoed in the *Vibhaṅga Sutta* of *Saṃyutta-nikāya* (SN 47:40). In this *sutta*, *satipaṭṭhāna*, which is illustrated only by the brief definition mentioned above, is differentiated from *satipaṭṭhānabhāvanā* ("development of the establishment of mindfulness"), which enables one to "contemplate the nature of rising and passing away" (*samudayavayadhammānupassī*) in mental and physical phenomena. A similar description of contemplating the nature of rising and passing away by *satipaṭṭhāna* practice is also found in the first *sutta* of the *Anuruddhasaṃyutta* (SN V 294–295).

Since *vipassanā* is defined as seeing the three universal characteristics of impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*),[47] and a repeated confrontation with the characteristic of impermanence inevitably leads to the realization of the remaining two characteristics,[48] realizing the characteristic of impermanence should be seen as the milestone in the progress of insight meditation. Since the nature of impermanence could be realized only when

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[45] Mil 393,25-26: *Na ito dūre bhavitabbaṃ, bhavaggaṃ kiṃ karissati; paccuppannamhi vohāre sake kāyamhi vindathâti*. My translation is based on a Burmese translation, explained to me in Chinese by Nandasiri Sayādaw. Ñāṇaponika's translation (1975, p. 191) reads, "Not far from here you have to seek: Sublimest heavens what will they avail? Here in this present aggregation, in your own body will you find it all." Horner's translation (1991, p. 269) reads, "One should not be far from here (or) how will one produce the Acme of Becoming? In the actual present, know your own body."

[46] The *Smṛtyupasthāna Sūtra* of the *Madhyama-āgama* does not mention this formula on the contemplation of rising and passing away. Nevertheless, the same formula can be found in the *Smṛtyupasthāna Varga* in the *Śāriputrābhidharma* as well as the first *sūtra* of the *Ekāyana-mārga Varga* of the *Ekottara-āgama*. For a comparison of various versions that describe *satipaṭṭhāna* practices in detail, see Appendix 1.

[47] Cf. Patis II 96,29-31: *Rūpaṁ aniccato anupassanaṭṭhena vipassanā, rūpaṃ dukkhato anupassanaṭṭhena vipassanā, rūpaṃ anattato anupassanaṭṭhena vipassanā*.

[48] SN III 22,3-4: SN IV 1,7; SN IV 154,21: *yad aniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tad anattā*. SN V 345,24-26: *Idha tvaṃ Dīghāvu sabbesaṅkhāresu aniccānupassī viharāhi, anicce dukkhasaññī dukkhe anattasañjī pahānasaññī virāgasaññī nirodhasaññī ti. Evaṃ hi te Dīghāvu sikkhitabban ti.* Cf. CDB 844–45, 1791; Anālayo, 2003, p. 103.

one sees clearly the nature of rising and falling away,[49] contemplating the nature of rising and passing away marks a significant breakthrough in the development of insight meditation as well as in the path to the realization of the noble fruits. This must be the reason why "contemplating rising and falling" (*udayabbayānupassin*) and "wisdom directed towards rising and passing away (*udayatthagāminī paññā*), as we have seen in Chapter One (§1.3.3), are frequently mentioned in the *suttas* as effective methods for the realization of different states of enlightenment including Buddhahood. According to the *Visuddhimagga* (632–640), the "contemplation of rising and falling" (*udayabbayānupassana*), as a stage of insight knowledge (*vipassanāñāṇa*), is comprised of two stages: tender and advanced. The tender stage, where the contemplation of rising and falling tends to be obstructed by ten types of pleasant experience mostly resulting from the power of concentration, such as, illumination (*obhāsa*), rapture (*pīti*), tranquility (*passaddhi*) and pleasure (*sukha*); and therefore, one cannot know vividly the three characteristics in their true nature. The meditator who attains this stage is named "beginner of insight" (*āraddhavipassaka*). Therefore, modern meditation teachers emphasize that meditators do not enter the path of *vipassanā* proper until they reach this tender stage of the contemplation of rising and falling. The advanced stage of the contemplation of rising and falling is free from the ten exciting pleasant phenomena, which thus enables meditators to regain a vivid realization of the three characteristics. It is interesting to note that according to *Visuddhimagga*[50] and its subcommentary, the *Visuddhimagga-mahāṭīkā*,[51] when a stream-enterer, once-returner, or non-returner practices insight meditation in order to attain the higher stage of enlightenment, he necessarily begins his meditation with the knowledge of rising and falling (*udayabbayañāṇa*).[52] The *Vimuttimagga* (解脫道論 *Jietuodao-lun*) has a similar tone. It is said, for example, "Dwelling in this stage, that yogi endeavours further, wishing to obtain the Fruit of Once-return; he sees birth, destruction and the rest."[53]

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[49] Sv I 121,20; Vibh-a 506,22: *Hutvā abhāvaṭṭhena aniccā* "Impermanence is in the sense of an absence after having been".

[50] Vism 676,36–677,3: *Tass' evaṃ paṭipannassa vuttanayen'eva saṅkhārūpekkhāvasāne ekavajjanena anulomagotrabhūñāṇesu uppannesu gotrabhū-anantaraṃ sakadāgāmi-maggo uppajjati*. The same pattern applies to *ānāgāmimagga* and *arahattamagga*.

[51] Vism-mhṭ II 487: ***vuttanayenevā****ti udayabbayañāṇādinaṃ uppādane vuttanayena*.

[52] Mahāsi Saāydaw (1985, p. 68) makes it explicit: *Ariya-puggalānaṃ hi vipassantānaṃ paṭhamaṃ udayabbayañāṇam eva uppajjatī'ti ayam ettha dhammatā'ti.* "For when the noble disciples are practising *vipassanā* the knowledge of rising and falling arises in the beginning. This is the fixed course in this respect."

[53] Ehara et al, 1997, p. 306. Also cf. its original Chinese passage at T32, 458a,16-17: 彼坐禪人於此地住，於上作精進，爲作斯陀含果證，作見生滅所初現觀.

§3.2.3 The Result of *Satipaṭṭhāna* Practice

The last part of the formula under discussion informs us of the outcome of diligently cultivating each of the twenty-one meditative techniques. The meditator, having experienced the rising and passing away of his own mental and physical phenomena, comes to realize that only bodily phenomena exists when bodily phenomena is observed, and that only feelings exist when feelings are observed, and so on; thus he comes to realize that what exists in reality is only the continuity of fleeting impersonal mental and physical phenomena, that there is no separate "self" (*attan*), no permanent "soul" that has been imagined and attached to consciously and unconsciously.[54] The mindfulness thus established is conducive to the higher levels of knowledge and mindfulness. Equipped with such mindfulness and knowledge, the meditator dwells independent (*anissito*). SN 2:2 and SN 2:13 also shows that the meditator becomes "independent" after having realized the rising and falling of the world of the mental and physical phenomena.[55] According to the *Papañcasūdanī*, *anissito* here may refer to "independent of greed (*teach*) and wrong views (*diṭṭhi*)".[56] The last expression in the formula, "not clinging to anything in the world", if taken literally, must denote the *adamant'*s detached attitude towards the world, which, according to the commentary,[57] refers to the world of the five aggregates.[58] This reconfirms an essential aspect of the *satipaṭṭhāna* practice, which the last chapter (§2.2.1) highlighted: each of the four *satipaṭṭḥānas* and even each of the twenty-one *satipaṭṭhāna* meditative techniques described in the *Satipaṭṭhāna Sutta* is individually able to lead the meditators all the way to the final goal. Therefore, there is no necessity for meditators to practise all those *satipaṭṭhāna* meditative techniques for the purpose of gaining the final goal. This allows meditators to practise *satipaṭṭhāna* successfully in a way where form-sphere *jhāna* occupies no place. Nevertheless, this of course does not mean that meditators aspiring for form-sphere *jhāna* are forbidden to practise the meditative techniques that

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[54] Here, I follow the explanation given by Pāli commentaries. Ps I 250,4-7: ***Atthi kāyo ti vā pan' assa sati paccupaṭṭhitā hotī*** *ti kāyo ti ca atthi, na satto, na puggalo, na itthī, na puriso, na attā, na attaniyaṃ, nâhaṃ, na mama, na koci, na kassaci ti evam assa sati paccupaṭṭhitā hot*.

[55] SN I 46,21; SN I 52.25-26: *lokassa ñatvā udayabbayañca*, *sucetaso asito tadânisaṃso ti*. Cf. CDB 140.

[56] Ps I 250,12-13: ***anissito ca viharatī*** *ti taṇhānissaya-diṭṭhinissayānaṃ vasena anissito viharati*. The term *Anisstio* appears many times in the *Nikāyas*; for instance, SN SN 1:17 and 35:240 relate "sense restraint" to "independent".

[57] Ps I 250,13-15: ***Na ca kiñci loke upādiyatī*** *ti lokasmiṃ kiñci rūpaṃ vā ... pe ... viññāṇaṃ vā ayaṃ me attā vā attaniyaṃ vā ti na gaṇhāti.* Ps I 250,23-25: *Idam ekassa assāsa-passāsavasena abhiniviṭṭha-bhikkhuno yāva arahattā niyyānamukhan ti.*

[58] Its corresponding passage in EĀ explicitly mentions the attainment of arahantship; see Appendix 1.

produce form-sphere *jhāna*, since some techniques of the first *satipaṭṭhāna*, as we shall see in the next section, have the potential to produce the form-sphere *jhāna* experience.

§3.3 The Contemplation of the Body

The first *satipaṭṭhāna*, contemplation of body, comprises fourteen types of practice: (1) mindfulness of breathing (*ānāpānasati*); (2) mindfulness of bodily postures (*iriyāpatha*); (3) clear comprehension (*sampajañña*) in regard to bodily activities and daily routines; (4) attention to the repulsiveness of the body (*paṭikūlamanasikāra*) by analysing the body into its anatomical parts; (5) attention to the elements (*dhātumanasikāra*); and (6–14) the nine cemetery contemplations (*navasivatika*) that remind of the different stages of a corpse's decomposition. Among these techniques, the attention to repulsiveness and the nine cemetery contemplations require visualization, imagination or recollection of sights neither seen before nor experienced personally at the moment of actual practice, and thus deviate from the spirit of the remaining *satipaṭṭhāna* techniques, which require meditators to observe and know the mental or physical phenomena as they really are whenever these phenomena are personally experienced by them. Therefore, in the *Satipaṭṭhāna Sutta*, while the "attention to repulsiveness" and the "nine cemetery contemplations" function as *samatha* meditation at the earlier stage of development,[59] and only at latter stage turn into *vipassanā* meditation, the remaining meditative practices are meant to function as pure *vipassanā* meditation from the very beginning of development. This distinction makes "attention to repulsiveness" and the "nine cemetery contemplations", in contrast to the remaining practices, fail to become a fundamental meditation subject (*mūlakammaṭṭhāna*) for meditators who intend to develop *vipassanā* meditation all the way to the final realization without the previous development of the form-sphere *jhāna*.

§3.3.1 Attention to Repulsiveness and the Nine Cemetery Contemplations

The "attention to repulsiveness" aims to view the body as being full of many kinds of foulness

[59] According to the *Visuddhimagga*, the "attention to repulsiveness", named *kāyagatasati* in the *Visuddhimagga*, and the "nine cemetery contemplations", named *dasa-asubhā* in the *Visuddhimagga*, if practiced in the way of *samatha* meditation, can generate the first form-sphere *jhāna*. Vism 194,20: *Tasmā paṭhamajjhānam ev' ettha hoti, na dutiyādīni*. Vism 266,7-9: *Evaṃ paṭhamajjhānavasena ijjhamānam pi c' etaṃ kammaṭṭhānaṃ vaṇṇasaṇṭhānādisu satibalena ijjhanato kāyagatāsatī ti vuccati*.

(*asubha*). Although in the *Satipaṭṭhāna Sutta*, this "foulness meditation" (*asubhabhāvanā*) turns into a practice of *vipassanā* meditation at its later stage, it serves in the earlier stage, as showed in many *suttas*, as an antidote to sensual attachment to one's own body[60] as well as the body of the opposite sex.[61] In view of the event recorded in SN 54:9 that more than twenty *bhikkhus* committed suicide owing to an undue and overwhelming disgust for their own bodies aroused during foulness meditation,[62] it is very possible that this meditative technique as a means to reduce bodily attachment was not intended to be a universal practice for all meditators,[63] nor to be practised as a fundamental meditation subject. The fact that after having known the events of the *bhikkhus*' suicide the Buddha continued to teach the "mindfulness of breathing" without banning foulness meditation suggests that this meditative technique is better to be practised as an auxiliary technique to loosen strong attachment towards the body and to facilitate the development of other fundamental meditative practices, which in the context of *Satipaṭṭhāna Sutta*, are pure insight meditation. This suggestion might claim support from the *suttas* where this meditative practice, together with auxiliary practices, accompanies other meditative practices pertaining to insight meditation, such as the contemplation of impermanence in all formations.[64]

The "nine cemetery contemplations" and the "attention to repulsiveness" have common characteristics in the sense that they both begin with directing the meditators' mind to the unattractive aspects of the physical body to help develop an attitude of detachment towards it. Since the section on the "nine cemetery contemplations" also cautions the meditator with the expression, "This body too is of the same nature, it will be like that [corpse], it is not exempt from that

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[60] MN I 424,$_{35-36}$ says that people practising the "foulness meditation" eradicate greed (*asubhaṃ hi te Rāhula bhāvanaṃ bhāvayato yo rāgo so pahīyissati*). According to SN V 105,$_{17-20}$, the sign of foulness is the denourishment that prevents unarisen sensual desire from arising and arisen sensual desire from increasing and expanding. Also the *Itivuttaka* (80) says that one who contemplates foulness abandons the underlying tendency of lust for the apparent beauty of the body.

[61] According to SN 35:127 (IV 111,$_{13-23}$), this is counted as one of the reasons why young *bhikkhus* are able to maintain bachelorhood and succeed in leading their complete and pure holy life. Cf. CDB 1198.

[62] SN V 320,$_{21-24}$: *Te iminā kāyena aṭṭiyāmānā harāyamānā jigucchamānā satthahārakam pariyesanti, dassa pi bhikkhū ekāhena sattham āharanti, vīsam pi…la… tiṃsam pi ekāhena sattham āharanti.*

[63] According to Vism (114,$_{19}$-115,$_{9}$), sometimes specific type of meditation subject is relatively suitable to people of particular disposition. Foulness meditation is assigned to persons of greed disposition.

[64] MN I 336,$_{22-24}$: *Etha tumhe bhikkhave asubhānupassī kāye viharatha, āhāre paṭikkūlasaññino, sabbaloke anabhirata-saññino, sabbasaṅkhāresu aniccānupassino ti.* ; AN III 83,$_{8}$–84,$_{8}$: *Idha bhikkhave bhikkhu asubhānupassī kāye viharati, āhāre paṭikkūlasaññī, sabbaloke anabhiratasaññī, sabbasaṅkhāresu aniccānupassī, maraṇasaññā kho pan'assa ajjhattaṃ supaṭṭhitā hoti.*

destiny",[65] it becomes apparent that these practices also supply the function usually provided by the practices called the "reflection on death" (*maraṇassati*) and the "perception of death" (*maraṇasaññā*). In the practice of the reflection of death, meditators are reminded of one's own inevitable death as well as the urgent necessity for timely and strenuous efforts to practise *dhamma*.[66] According to AN 6:20 (III 305–06), a *bhikkhu* who practises the "recollection of death" (*maraṇassati*) when night sets in should remind himself of the many conditions that may cause his own death. When he sees that there are still unwholesome states lingering in him, he should arouse extraordinary (*adhimatta*) efforts, mindfulness and clear comprehension to abandon these unwholesome states.

§3.3.2 Mindfulness of Breathing

The mindfulness of breathing (*ānāpānasati*) in the *Satipaṭṭhāna Sutta* is listed as the first meditative technique of the first *satipaṭṭhāna*. The *sutta* describes it in terms of four steps:

> Here a *bhikkhu*, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, mindful he breaths in, mindful he breaths out. Breathing in long, he knows: "I breathe in long", or breathing out long, he knows "I breathe out long". Breathing in short, he knows: "I breathe in short", or breathing out short, he knows "I breathe out short". He trains thus, "I shall breathe in experiencing the whole body", or he trains thus: "I shall breathe out experiencing the whole body". He trains thus: "I shall breathe in tranquilizing the bodily formation", or he trains thus, "I shall breathe out tranquillizing the bodily formation".[67]

The first part of this passage suggests that the most suitable posture for developing mindfulness of breathing is the sitting posture. Nevertheless this does not mean that other postures are not advised

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[65] MN I 58,12-13: *Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto ti.*

[66] On the detail of this practice, see Vism 229–239.

[67] MN I 56,12-22: *Idha bhikkhave bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya, parimukhaṃ satiṃ upaṭṭhapetvā. So sato va assasati, sato passasati. Dīghaṃ vā assasanto: dīghaṃ assasāmîti pajānāti, dīghaṃ vā passasanto: dīghaṃ passasāmîti pajānāti; rassaṃ vā assasanto: rassaṃ assasāmîti pajānāti, rassaṃ vā passasanto: rassaṃ passasāmîti pajānāti. Sabbakāyapaṭisaṃvedī assasissāmîti sikkhati, sabbakāyapaṭisaṃvedī passasissāmîti sikkhati. Passambhayaṃ kāyasaṅkhāraṃ assasissāmîti sikkhati, passambhayaṃ kāyasaṅkhāraṃ passasissāmîti sikkhati.*

because according to the *Visuddhimagga* (128), meditators should decide by themselves which of the four postures is more suitable for them to concentrate the mind. Some modern meditation teachers also suggest that mindfulness of breathing may be conducted in any of the four postures.[68] The first two steps of the practice, knowing the breathing as it really is, betray the fact that mindfulness of breathing should be practised as insight meditation with the aim to understand the physical phenomenon of breathing as it really is. According to the *Visuddhimagga*,[69] the expression of the third step "experiencing the whole body" *sabbakāyapaṭisaṃvedī* refers to knowing vividly the whole process, the beginning, middle, and end of every in-breath and out-breath.[70] The fourth step, to tranquillize the bodily formation (*passambhayaṃ kāyasaṅkhāraṃ*), might require meditators to calm down and still the body deliberately during sitting meditation if the bodily formation is interpreted as the body itself. According to some modern meditation teachers, keeping the body deliberately still for some time without surrendering easily to the compelling desire to move some part of the body due to uncomfortable feelings is of great help to meditators in developing sustained concentration.[71] Further, the *Mahākappina Sutta* mentions that the concentration developed through the mindfulness of breathing makes the body remain immovable without shaking or trembling.[72] An alternative explanation for the fourth step is that the term *kāyasaṅkhāra* "bodily formation" refers to the breath proper, which naturally becomes more and more subtle as the mind and body becomes more and more peaceful and tranquil in consequence of the mindfulness of breathing.[73] Despite the *Satipaṭṭhāna Sutta* describing the practice of the

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[68] Ñāṇaponika, 1975, p. 62.

[69] Vism 273,23-27: *Sabbakāyapaṭisaṃvedī assasissāmi … passasissāmī ti sikkhatī ti sakalassa assāsakāyassa ādimajjhapariyosānaṃ viditaṃ karonto, pākaṭaṃ karonto assasissāmī ti sikkhati; sakalassa passāsakāyassa ādimajjhapariyosānaṃ viditaṃ karonto, pākaṭaṃ karonto passasissāmī ti sikkhati*.

[70] Following U Ba Khin's *vipassanā* tradition, Goenka (2001, p. 29) interprets this expression literally as "feeling sensation throughout the body." According to Anālayo (2006), this interpretation may find support in the Chinese translation of the *Dhyānasamādhi Sūtra* (T15 275b,25-28).

[71] Mahāsi Sāyadaw (2000c, p. 75) comments, "If it is possible to take up long sessions of *vipassanā bhāvanā* without making movements and changing posture, *samādhi* is likely to be established easily". According to Paṇḍita Sayādaw (1993, p. 52), "calmness and tranquility of mind have their foundation in stillness of body." Kuṇḍalābhivaṃsa Sayādaw (1998, p. 11) also advices thus: "Frequent changing position will weaken concentration." Instructing on mindfulness of breathing, Sunlun Shin Vinaya (n.d., p. 22) says, "Breathe without shaking the head and body. This will obtain concentration quickly."

[72] SN 54:7 (V 316,11-13): *Ānāpānasatisamādhissa bhikkhave bhāvitattā bahulīkatattā neva kāyassa iñjitattaṃ vā hoti phanditattaṃ vā na cittassa iñjitattaṃ vā hoti phanditattaṃ vā*.

[73] The term *kāyasaṅkhāra* is defined as *assāsapassāsā* "in-and-out breath" In SN IV 293,15 (*Assāsapassāsā kho*

mindfulness of breathing as pure insight meditation, the commentary of the *Satipaṭṭhāna Sutta* takes it to be related to the element of *samatha* meditation and capable of producing a form-sphere *jhāna* experience.[74]

A more refined version of the practice of "mindfulness of breathing" is found in the *Ānāpānasati Saṃyutta* (ex. SN 54:1/V 311–312). In this version, the practice includes sixteen steps in total: the first tetrad is the same as the four steps in the *Satipaṭṭhāna Sutta*; the second tetrad consists of experiencing rapture (*pītippaṭisaṃvedī*), experiencing happiness (*sukhappaṭisaṃvedī*), experiencing the mental formations (*cittasaṅkhārappaṭisaṃvedī*), and tranquillizing mental formations (*passambhayaṃ cittasaṅkhāra*); the third tetrad comprises experiencing the mind (*cittappaṭisaṃvedī*), gladdening the mind (*abhippamodayaṃ cittaṃ*), concentrating the mind (*samādahaṃ cittaṃ*), and liberating the mind (*vimocayaṃ cittaṃ*); and lastly the fourth tetrad concerns contemplating impermanence (*aniccānupassī*), contemplating fading away (*virāgānupassī*), contemplating cessation (*nirodhānupassī*), and contemplating relinquishment (*paṭinissaggānupassī*). In view of the fourth tetrad, it is clear that this refined version necessarily leads to the realization of the characteristic of impermanence and thus also falls into the category of insight meditation. The *Visuddhimagga* interprets the experiences mentioned in the third and fourth tetrads of the sixteen steps, such as rapture (*pīti*), happiness (*sukha*) and concentration, as belonging to a meditator who has attained form-sphere *jhāna*; therefore it explains this sixteen-step practice only from the angle of a *samathayānika*.[75] Yet, as we have seen above, insight mediation itself can give rise to strong rapture, happiness and concentration, so it is implausible to interpret these experiences as deriving directly from the development of *vipassanā* meditation.[76] In other words, all sixteen steps might be understood to be practice of insight meditation as well. This will lead to the conclusion that the sixteen steps concerning the mindfulness of breathing could be practised in the way of pure insight meditation. It is noteworthy that the *Visuddhimagga* (284–286) describes in

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gahapati kāyasaṅkhāro) and MN I 301,20-21 (*Assāsapassāsā kho āvuso Visākha kāyasaṅkhāro*). According to Vism 275,17: *catutthajjhāne atisukhumo appavattim eva pāpuṇāti ti*, the breath does not completely stop until one reaches at least the fourth form-sphere *jhāna*.

74 Ps I 274,24-26: *Tattha ānāpānapabbaṃ paṭikūlamanasikārapabban ti imān' eva dve appanākammaṭṭhānāni*.

75 This interpretation could gain some support from the *suttas* that relate this practice to *jhāna* experience, for example, in SN 54:8 (V 316,25–320,6), the mindfulness of breathing with sixteen steps leads to the four form-sphere *jhāna* and even the four formless states. Also according to Vism 111,13-14: *ānāpānasatiyā saddhiṃ dasa kasiṇā catukkajjhānikā honti*, the benefit of the mindfulness of breathing as a *samatha* meditation culminates in the fourth form-sphere *jhāna*.

76 Anālayo, 2003, pp. 133–134.

quite some detail how to practise the mindfulness of breathing with the method combining *vipassanā* and *samatha* meditation, but it fails to explain how to practise mindfulness of breathing in the way of pure *vipassanā*. The detailed instruction of how to practise the mindfulness of breathing in a pure *vipassanā* way can be found probably only in the works of modern meditation teachers.[77] According to them, the difference between practising the mindfulness of breathing as *vipassanā* meditation and practising it as *samatha* meditation lies in the way that the attention focuses on breathing. In insight meditation the meditators pay attention to the various bodily sensations caused by the in-and-out breathe around the nostril, with particular emphasis on discerning the change and variations of every sensation,[78] and when any kind of mental image (*nimitta*) arises due to the power of perception (*saññā*), meditators while recognizing the image do not give attention to it but instead stay with the bodily sensations. In contrast with *samatha* meditation, meditators focus attention to the sensation around the nostril in a general way, not discriminating various sensations and their changes, and when mental images (*nimitta*) arise due to the touch sensation, the mental images become the primary object which the meditator should focus on continuously.

Lastly, it is worth noting the relation between the "mindfulness of breathing" and the four *satipaṭṭhānas*, as described in the *Ānāpānasati Sutta* (MN 118)[79]. It is said that the mindfulness of breathing with sixteen steps, when developed and cultivated, fulfils the four *satipaṭṭhānas*, which are described in its brief definition (see section §3.1 above). This implies that the mindfulness of breathing with four steps as well as other practices belonging to the first *satipaṭṭhāna* in the *Satipaṭṭhāna Sutta* might respectively evolve in the course of time into a full-fledged meditative

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77 Sīlānanda, 1990, pp. 38, 214; Ñāṇaponika, 1975, p. 111; Sunlun Shin Vinaya, n.d., pp. 7–8,50

78 It is interesting to note that a technique for mindfulness of breathing given in a *sutta* of the *Ekottara-āgama* (EĀ 17:1) corresponds to modern *vipassanā* meditation teacher's instruction. T2, 582a,$_{29}$–b,$_{1}$: 出息冷亦知息冷，入息冷亦知息冷；出息暖亦知息暖，入息暖亦知息暖. ("When out breath is cold, he knows 'out breath is cold'; when in breath is cold, he knows 'in breath is cold'; when out breath is warm, he knows 'out breath is warm'; when in breath is warm, he knows 'in breath is warm'".) According to the exegesis given by the commentary of the *Ekottara-āgama*, 分別功德論 (*Fenbie-gongde-lun*) (T25, no. 1507), the purpose of understanding the breath's length and temperature as it really is to discover where the five aggregates go to and where them come from. By contemplation is this way, one can reach the state of *arahant*. T25, 49 c,3-6: 所以知長短冷暖者，欲分別五陰所趣深淺、所從出入尋息本末，知病源由。若息入時不知所從來，若息出時不知去至何所，解無來往，病亦復然。如是思惟遂得羅漢. It seems that the development of mindfulness of breathing in the pure insight way was preserved in other Early Buddhist school.

79 MN III 82,$_{22}$–85,$_{6}$.

technique whose scope of objects is not confined to the body, i.e. physical phenomena, but extends to all the objects of the four *satipaṭṭhānas*, that is, body, feelings, mind, and *dhamma*, that include both mental and physical phenomena.

§3.3.3 Mindfulness of Postures and Bodily Activities

The next two meditative techniques, the "mindfulness of four postures" and "clear comprehension as to bodily activities and daily routines" are both forms of pure insight meditation concerned with the awareness of bodily activities. They are conducive to the development of mindfulness not only in formal meditation retreat but also in everyday life. The way to practise the "mindfulness of postures" is described in the *sutta* thus:

> When walking, a *bhikkhu* knows, "I am walking"; when standing, he knows, "I am standing"; when sitting, he knows, "I am sitting"; when lying down, he knows, "I am lying down"; or he knows accordingly however his body is disposed.[80]

The four postures are adopted accordingly throughout everyone's life. According to the *Visuddhimagga*, the characteristic of *dukkha* ("suffering") in the human body does not become apparent because it is concealed by the continuous change of posture when ongoing bodily oppressive sensations are not given attention,[81] and because an abuse of these four postures causes an end to human life.[82] Therefore, it is important to be aware of these postures and to use them in a balanced way. Nevertheless, people usually adopt these postures unconsciously due to the over occupation of their mind with the purpose for which these postures are adopted. This *satipaṭṭhāna* technique requires meditators to be constantly aware of these four postures, to be precise, including any other minor postures and movements of the body.[83] Since these four main postures together with other small bodily movements happen one after another all the time, meditators who practise

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[80] MN I 56,36–57,2: *Puna ca paraṃ bhikkhave bhikkhu gacchanto vā: gacchāmîti pajānāti, ṭhito vā: ṭhitomhîti pajānāti, nisinno vā: nisinno 'mhîti pajānāti, sayāno vā: sayānomhîti pajānāti. Yathā yathā vā pan' assa kāyo paṇihito hoti tathā tathā naṃ pajānāti*.

[81] Vism 640,3-5: *Dukkhalakkhaṇaṃ abhiṇhasampaṭipīḷanassa amanasikārā iriyāpathehi paṭicchannattā na upaṭṭhāti*.

[82] Vism 235,32–236: It [i.e. life] continues only when the four postures are found occurring evenly. But with the abuse of any one of them the life formation is cut off (*catunnaṃ iriyāpathānam pi samavuttitaṃ labhamānaṃ eva pavattati, aññataraññatarassa pana adhimattatāya āyusaṅkhārā upacchijjanti*). Cf. Ñāṇamoli (trans.), 1991, p. 231.

[83] According to Sīlānanda (1990, pp. 39–40), the last sentence in the instruction implies that any small movement of the body is the object of mindfulness..

this meditation subject have to develop mindfulness directed to the body continuously as long as they are awake. This instruction is documented in several *suttas*. For example, in AN 4:12, the Buddha admonished a *bhikkhu* who was fulfilling morality training (*sīla*) to establish further unconfused mindfulness and to abandon the five hindrances while walking, standing, sitting and lying awake.[84] Also in AN 6:29, performing actions mindfully (*sato*): going forward, returning, standing, sitting, lying down can maintain mindfulness (*anussatiṭṭhāna*) that leads to the further development of mindfulness and clear comprehension.[85] The commentary of the *Satipaṭṭhāna Sutta* [86] explains in detail how a meditator realizes the law of dependant origination (*paṭiccasamuppāda*) and breaks the wrong view of identity (*sakkāyadiṭṭhi*) through mindfulness of the four postures: the intention to walk, stand, sit and lie down cause the arising of the air element (*vāyodhātu*), through whose diffusion take place the actions of walking, standing, sitting and lying down. Being mindful the postures meditators will come to understand that there is no "I" or "person" who is adopting these postures; what actually exists is only impersonal mental and physical phenomena arising and passing away under the law of dependant origination. According to the same commentary, through awareness of the four postures alone, meditators can attain up to the final enlightenment.[87]

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[84] AN II 14,19–15,5: *Carato cepi bhikkhave bhikkhuno abhijjhā-vyāpādo vigato hoti, thīna-middhaṃ uddhaccakukkuccaṃ vicikicchā pahīnā hoti, āraddhaṃ hoti viriyaṃ asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ caram pi bhikkhave bhikkhu evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āraddhaviriyo pahitatto ti vuccati. Ṭhitassa ce pi bhikkhave bhikkhuno abhijjhā-vyāpādo vigato hoti,…… cittaṃ ekaggaṃ–ṭhito pi bhikkhave bhikkhu evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āraddhaviriyo pahitatto ti vuccati. Nisinnassa ce pi bhikkhave bhikkhuno abhijjhā-vyāpādo vigato… cittaṃ ekaggaṃ–nisinno pi bhikkhave bhikkhu evaṃbhūto… āraddhaviriyo pahitatto ti vuccati. Sayānassa ce pi bhikkhave bhikkhuno jāgarassa abhijjhā-vyāpādo vigato hoti… cittaṃ ekaggaṃ– sayano pi bhikkhave bhikkhu jāgaro evaṃbhūto ottāpī satataṃ samitaṃ āraddhaviriyo pahitatto ti vuccatī ti.*

[85] AN III 325,9-15: *Idh' Ānanda bhikkhu sato 'va abhikkamati, sato' va paṭikkamati, sato 'va tiṭṭhati sato 'va nisīdati sato 'va seyyaṃ kappeti sato 'va kammaṃ adhiṭṭhāti. Idaṃ Ānanda anussatiṭṭhānaṃ evaṃ bhāvitaṃ evaṃ bahulīkataṃ satisampajaññāya saṃvattatī ti.*

[86] Ps I 251,4–252,10. Cf. Soma, 1981, pp. 54–58; Sīlānanda, 1990, pp. 41–47.

[87] Ps I 252,31-32: *Idam ekassa catu-iriyāpathapariggāhakassa bhikkhuno yāva arahattā niyyānamukhan ti.* The *Puggalapaññtt's* commentary also reveals that arahantship can be attained through insight meditation conducted in any of these four postures. Pp-a 186,13-20: *Tattha yo cankamanto va vipassanaṃ paṭṭhapetvā arahattaṃ patvā caṅkamanto va parinibbāti Padumatthero viya. Ṭhitako va vipassanaṃ paṭṭhapetvā arahattaṃ patvā ṭhitako va parinibbāti Koṭapabbatavihāravāsī Tissathero viya. Nisinno va vipassanaṃ paṭṭhapetvā arahattaṃ patvā nisinno va parinibbāti, nipanno va vipassanaṃ paṭṭhapetvā arahattam patvā nipanno va parinibbāti, ayaṃ iriyāpathasamasīsī nāma.*

Of the four postures, walking posture is frequently related to mental development by the *suttas*. Several *suttas* record the Buddha and his disciples practising "walking meditation" (*caṅkama*) during both the day and night.[88] The *suttas* dealing with "devotion to wakefulness" (*jāgariyānuyoga*) suggest that walking meditation should be practised side by side with sitting meditation during the daytime as well as the first and the third watch of night.[89] In addition, walking meditation is a powerful meditation practice for producing insight knowledge. It was shown in the last chapter (§2.1.1) that, according to AN 5:29 and its Chinese parallels, walking meditation in the form of insight meditation helps to quickly increase concentration not yet obtained and the concentration it does bring can last a long time. The commentary of the *Satipaṭṭhāna Sutta* reports some instances where a *bhikkhu* attains arahantship through walking meditation.[90] According to the commentary of *Dīgha-nikāya*, Subhadda, the last disciple of the Buddha, also attains the final realization through walking meditation.[91] A more refined instruction on walking meditation can be drawn out form the *Visuddhimagga*, where a single step of the foot is divided into six phrases: lifting up, shifting forward, shifting sideways, lowering down, placing down, and fixing down. When each phrase is observed carefully meditators will come to realize the characteristic of impermanence in these movements and their connection with the four elements (*dhātu*).[92]

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[88] For the Buddha, see DN I 105; DN III 80; SN I 107, SN I 179; SN I 212; SN II 282; MN I 229. For his disciples, see SN II 155.

[89] SN III 104,30-105,5: *Kathaṃ cāvuso jāgariyaṃ anuyutto hoti? Idhāvuso, bhikkhu divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti. Rattiyā paṭhamaṃ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti Rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeti pāde pādaṃ accādhāya sato sampajāno, uṭṭhānasaññaṃ manasikaritvā, rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti*. In the *suttas*, *jāgariyānuyoga* generally appears together with *bhojane mattaññū* ("moderate eating") and *indriyesu guttadvāra* ("guard of the doors of sense faculties"); cf. SN IV 104–105, 176–177; AN I 113–114.

[90] According to Ps I 257,32–258,15, Mahāphussadeva Thera attains *arahants*hip in his twentieth year of fulfiling the duty of going forth and back (*gatapaccāgatikavatta*). In Ps I 258,16-30, Mahānāga Thera attains *arahants*hip after sixteen years of fulfiling the duty of going forth and back. Also cf. Sīlānanda, 1990, p. 57.

[91] Sv II 182[CS]: *So… caṅkamaṃ adiṭṭhāya ghaṭento vāyamanto vipassanaṃ vaḍḍhento … arahattaṃ patvā*. Sv II 197[Thai] reads *vipassanaṃ sodhento*, and Sv II 590[Ee] reads *Māraṃ nisedhento* for *vipassanaṃ vaḍḍhento*.

[92] According to Vism 621,33–622,22, in the movements of lifting up, shifting forward and shifting sideways, the fire element and air element are predominant while in the movements of lowering down, placing down and fixing down, the earth element and water element are predominant. Probably drawing from this passage, modern meditation teachers of the Mahāsi lineage have devised different ways to divide a single step into systematic practice of walking meditation. Mahāsi Sayādaw (1991, pp. 12–13) notes a single step having two phrases—lifting and putting—and having three

"Clear comprehension" (*sampajañña*)[93], like the "mindfulness of postures", is concerned with the mindfulness of bodily postures and movements. While the "mindfulness of postures" has a bare awareness of bodily postures and movements aiming to gain insight knowledge, the practice of "clear comprehension," as we shall see below, has a wider scope of function. The instruction for clear comprehension given in the *Satipaṭṭhāna Sutta* is as follows:

> A *bhikkhu* is one who acts with clear comprehension when going forward and returning; when looking ahead and looking aside; when drawing in and extending the limbs; when wearing his robes and carrying his outer robe and bowl; when eating, drinking, chewing his food, and tasting; when defecating and urinating; when walking, standing, sitting, falling asleep, waking up, speaking and keeping silent.[94]

This practice of clear comprehension commands meditators to maintain clear awareness of whatever they are doing from the moment of waking in the morning to the moment of falling asleep at night.[95] The objects to be observed include not only bodily postures and movement, which are the objects in the mindfulness of postures too, but also daily routines that cannot be avoided inside and outside the formal meditation retreat. The commentary of the *Satipaṭṭhāna Sutta* classifies clear comprehension into four aspects and gives detailed explanation: clear comprehension as to

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phrases—lifting, pushing and putting. Sīlānanda (1990, p. 57) describes an awareness of a single step having four phases: (1) lifting; (2) moving; (3) putting the foot down; and (4) shifting the body. Kuṇḍalābhivaṃsa Sayādaw (2004, pp. 11–14) gives three ways on noting the six phrases of a single step. The first way comprises the following: (1) the beginning of the foot's rising; (2) the end of the foot's rising; (3) the beginning of the foot's forward motion; (4) the end of the foot's forward motion; (5) the beginning of the foot's downward motion; and (6) the end of the foot's downward motion. The second way includes mental phenomena: (1) the desire to lift the foot; (2) the lifting of the foot; (3) the desire to push the foot forward; (4) pushing the foot forward; (5) the desire to put down the foot; and (6) putting the foot down. The third way consists of the following: (1) lifting the hind part of the foot; (2) lifting the toes; (3) pushing the foot forward; (4) putting it down; (5) touching the ground; and (6) pressing the ground.

[93] The Pāli word, *sampajañña*, derives from saṃ-√jan, literally means "knowing completely". Cf. As 148,9-10: *Sammāpakārehi aniccādīni jānātī ti sampajaññaṃ*. Nidd1-a 188,21-22: *Sampajānātī ti sampajaññaṃ, samantato pakārehi jānātī ti attho*. The commentaries explain that it contains four kinds of knowing, see the discussion below.

[94] Ps I 57,5-10: *Puna ca paraṃ bhikkhave bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite s. h., saṅghāṭipattacīvaradhāraṇe s. h., asite pīte khāyite sāyite s. h., uccārapassāvakamme s. h., gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti*.

[95] A detailed instruction of clear comprehension can be found in Kuṇḍalābhivaṃsa Sayādaw (2004, pp. 53–89) and Mahāsi (1991, pp. 14–16).

benefitness (*sātthaka*), suitability (*sappāya*), domain (*gocara*), and non-delusion (*asammoha*).[96] Before undertaking whatever activity meditators have to know clearly whether or not the activity intended is beneficial to themselves and others. If the activity is beneficial, meditators have to consider the suitable time and place for doing that activity. These two aspects of clear comprehension can also be applied to ordinary activities outside the meditative retreat. The third aspect of clear comprehension requires meditators to stay in their own domain (*gocara*), i.e. insight meditation (or serenity meditation), no matter what routine activity is carried out. In other words, meditators are supposed to practise mindfulness from the time of waking to the moment of falling asleep. This undoubtedly requires extraordinary amounts of energy and determination on the part of meditators.[97] The fourth aspect is in fact the outcome of successful practice of the third aspect. When meditators diligently relate mindfulness practice to all activities they are doing, in due course they naturally come to realize that in reality there exists no "self" doing all these activities, and thus eradicate the delusion of "self".

The fact that the instruction on clear comprehension is usually situated before the instruction on sitting meditation in the so-called "gradual path of training"[98] has led Bhikkhu Sujato to regard this practice as merely "a preparation for *jhāna*", which helps meditators only to "settle into meditation".[99] The same fact also led Ven. Anālayo to take the practice as a foundation for other "more formal meditations" described in the *Satipaṭṭhāna Sutta*.[100] While the suggestions of Bhikkhu Sujato and Ven. Anālayo may be correct in some sense, they do not give the complete picture. The *Visuddhimagga* treats "clear comprehension" in the same way as it does other meditative practices, and regards it as full-fledged insight meditation.[101] Considering the

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96 For the Pāli commentaries' explanation of the four types of clear comprehension, see Sīlānanda (1990, pp. 50–64), Soma Thera (1981, pp. 60–100) and Bodhi (1989, pp. 96–134).

97 The commentary of the *Satipaṭṭhāna Sutta* depicts how the *bhikkhus* exert themselves to fulfill the third aspect of clear comprehension thus: if an activity or movement is not performed together with meditation practice, they redo that action again to connect it with meditation practice. Cf. Ps I 257,$_{29\text{-}32}$: *Na kammaṭṭhānavippayuttena cittena pādaṃ uddharati. Uddharati ce, paṭinivattetvā purimapadesaṃ yeva eti Āḷindakavāsi-Mahāphussadevatthero viya*. Also see the story of Mahāthera in Ps I 264,$_{25\text{-}35}$, who bent his arm for a second time since his first bending was done without paying attention to his meditation object.

98 For the gradual path of training, see MN I 179,$_{22}$–184,$_{4}$, DN I 70,$_{7}$–84,$_{12}$. 206,$_{10}$–209,$_{27}$.

99 Sujato, 2006, pp. 173, 256.

100 Anālayo, 2003, p. 142.

101 Vism 240,$_{12\text{-}14}$: *Tattha yasmā iriyāpathapabbaṃ catusampajaññapabbaṃ dhātumanasikārapabban ti imāni tīṇi vipassanāvasena vuttāni*.

commentarial explanation given above and the way the *Satipaṭṭhāna Sutta* describes "clear comprehension", it seems better to consider it, at least in the context of *satipaṭṭhāna*, as an independent integrated meditative practice that can lead to arahantship, instead of just a foundation or preparatory work for other meditative practices. In fact, because the practice of clear comprehension requires meditators to develop insight meditation all through the time they are awake, it provides them with much opportunity to practise mindfulness continuously day and night without break, and so it may become the most powerful meditative practice that produces insight knowledge more quickly and effectively among all meditative practices.[102] Indeed, the commentary of the *Satipaṭṭhāna Sutta* gives several examples wherein *bhikkhus* attained arahantship while engaged in the development of clear comprehension. The fact that the practice of clear comprehension proper is an integrated meditative technique for realization of arahantship is also documented in the narrative of Ānanda's realization of arahantship as recorded in the *Vinaya* commentary: it is when Ven. Ānanda was lying down with clear comprehension that his insight knowledge gained momentum to penetrate the nature of the mental and physical phenomena involved in that very action and so he realized arahantship.[103]

§3.3.4 Attention to the Elements

The last practice concerning the contemplation of the body is the "attention to the four elements". The instruction for this practice is quite brief:

> A *bhikkhu* reviews this same body, however it is placed, however disposed, as consisting of elements thus: "In this body there is the earth element, the water element, the fire element,

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[102] According to the subcommentary of *Satipaṭṭhāna Sutta*, the clear comprehension described in the *sutta* should be understood as a practice of insight meditation (Ps-pṭ I 363: *idañcettha sampajaññavipassanācāravasena āgataṃ*).

[103] According to Sp I 12,8-11: *mañcake nisīditvā thokaṃ vissamissāmīti kāyaṃ mañcake apanāmesi. Dve pādā bhūmito muttā sīsam bimbohanam asampattaṃ, etasmim antare anupādāya āsavehi cittaṃ vimuttaṃ*, after a long time of walking meditation, Ānanda sat on a couch intending to lie down for rest; just when he was reclining his body down—his two feet left the floor and his head not yet reaching the pillow— he attained *arahants*hip. This episode is also recorded in the *Madhyama-āgama* (MĀ33/ T1, 475a,2-3): 尊者阿難作是說：諸賢！我坐床上，下頭未至枕頃，便斷一切漏，得心解脫. "The Ven. Ānanda said thus, 'Friends, I sat on the bed. My head lowered down but not yet reached the pillow, it is in this interval that I abandoned all taints and realized the liberation of mind'". A similar passage is found in the *Dharmaguptaka's Vinaya* at T22, 967a,26-27: 坐已方欲亞臥，頭未至而枕頃，於其中間，心得無漏解脫.

and the air element."[104]

This passage does not clarify the four elements; a more detailed explanation of them is found in the *Mahāhaṭṭhipadopama Sutta* (MN 28), the *Mahārāhulovāda Sutta* (MN 62), and the *Dhātuvibhaṅga Sutta* (MN 140), where the four are divided into two categories, internal and external. Only the internal elements are defined and illustrated in terms of bodily phenomena such as the bones (earth element), urine (water element), and in-and-out breath (air element), whereas the external elements are merely acknowledged in the context that both the internal and external elements are simply elements.[105] The *Visuddhimagga* (351–352) explains that in the practice of attention to four elements described in the *Saitpaṭṭhāna Sutta* the meditator aims to perceive these elements repeatedly in terms of their characteristics (*lakkhaṇa*).[106] The *Visuddhimagga* defines the characteristic of the earth element as "firmness" (*thaddha* = *kakkhaḷa* "hardness" in the *Mahāhaṭṭhipadopama Sutta*); water element as "cohesion" (*ābandhana*); fire element as "heat" (*paripācana*); and air element as "movement" (*vitthambhana*).[107] Regarding how to perceive the characteristics of these elements, the *Abhidhammatthasaṅgaha* holds that while the water element can be known only inferentially, the remaining elements can be physically sensed through the sense of touch.[108]

As has emerged above, the air element can be perceived through the practice of the "mindfulness of breath", the "mindfulness of the four postures", and the "clear comprehension"; all the four elements can be realized even in observing such a phrase as foot's lifting up, moving forward, and touching the ground. Also, when practising the "attention to repulsiveness"

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[104] MN I 57,$_{35-37}$: *Puna ca paraṃ bhikkhave bhikkhu imam- eva kāyaṃ yathāṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati: Atthi imasmiṃ kāye paṭhavīdhātu āpodhātu tejodhātu vāyodhātūti.*

[105] According to the *Visuddhimagga* 347,$_{28}$–348,$_{5}$: *Evaṃ tikkhapaññassa dhātukammaṭṭhānikassa vasena Mahāsatipaṭṭhāne sankhepato āgataṃ*, the brief instruction given in the *Satipaṭṭhāna Sutta* is aimed at meditators with quicker wisdom (*tikkhapañña*) while the detailed instruction is for those with slow wisdom (*nātitikkhapañña*).

[106] The *Abhidhammatthasaṅgaha* (Abhidh-s 64^{CS}) also says that meditators develop the first insight knowledge, purification of view (*diṭṭhivisuddhi*), by discriminating mental and physical phenomena in terms of their characteristics (*lakkhaṇa*), function (*rasa*), manifestation (*paccupaṭṭhāna*), and proximate causes (*padaṭṭhāna*). Cf. CMA 349–350.

[107] In contrary to the Pāli Canon, where the characteristics of water, fire, and air element are never explicitly revealed, the counterpart of the *Mahāhaṭṭhipadopama Sutta*, the *Xiangji-yu-jing* 象跡喻經 (MĀ 30), lists the characteristics of all four elements: "the nature of water is smoothness" (水性潤), "the nature of fire is hotness"(火性熱), "the nature of wind is movement"(風性動). Cf. T1, 465a,$_{26}$; 465c,$_{16}$; 466b,$_{9}$. Also see Appendix 7.

[108] Cf. CMA 238.

(*paṭikūlamanasikāra*) by analyzing the body into its anatomical parts in the way of insight meditation, meditators can also discern the nature of the four elements, as shown in the *Mahāhaṭṭhipadopama Sutta*.[109] Thus, since most of the practices in the first *satipaṭṭhāna*, when developed to a certain degree in the way of insight meditation necessarily relate themselves to the "attention to elements," it is reasonable to conclude that the "attention to elements" is in fact the core of the first *satipaṭṭhāna* practice. In fact, considering that all the physical phenomena (*rūpa*) including the physical body, are a manifestation of the four elements,[110] we might reasonably conclude that it is the fundamental assignment of the first *satipaṭṭhāna* to know the true nature of the four elements as they really are. Thus, if we need to recommend an original version of the *Satipaṭṭhāna Sutta* from which later versions belonging to different schools derived, I will suggest the practice of the "attention to elements" be included in the original structure of the first *satipaṭṭhāna*.[111]

§3.4 The Contemplation of Feelings

Feeling (*vedanā*) has specific referents in the teaching of the Buddha comprising pleasant feeling, painful feeling, and neutral feeling that is neither pleasant nor painful. The practice of the contemplation of feelings shifts attentive awareness of meditators to whatever feeling arises in the present moment. The *sutta* describes this practice as follows:

> Here when feeling a pleasant feeling, a *bhikkhu* knows, "I feel a pleasant feeling"; when feeling a painful feeling, he knows, "I feel a painful feeling"; when feeling a neither-painful-nor-pleasant feeling, he knows, "I feel a neither-painful-nor-pleasant feeling." When feeling a worldly pleasant feeling, he knows, "I feel a worldly pleasant feeling"; When feeling an unworldly pleasant feeling, he knows, "I feel an unworldly pleasant feeling"; when feeling a worldly painful feeling, he knows, "I feel a worldly painful feeling"; when feeling an unworldly painful feeling, he knows, "I feel an unworldly painful

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[109] According to the *Visuddhimagga* (243,22-25), the "attention to repulsiveness" is expounded in the *Satipaṭṭhāna Sutta* from the viewpoint of repulsiveness, but in MN 28, MN 62 and MN 140 it is from the viewpoint of elements.

[110] SN 12:2 (II 3,35–4,2) and SN 22: 56 (III 59,19-21) gloss physical phenomena (*rūpa*) with the four great elements (*cattāro mahābhūtā*) and the form derived from the four great elements (*catunnaṃ ca mahābhūtānaṃ upādāya rūpaṃ*). Also cf. MN III 17,15-16, which regards the four great elements as the cause of the manifestation of *rūpakkhandha*.

[111] On the attempt to find the original form of the *Satipaṭṭhāna Sutta*, see Guan (2004, p. 165ff), Sujato (2006, p. 264ff) and Bronkhorst (1985).

> feeling"; when feeling a worldly neither-painful-nor-pleasant feeling, he knows, "I feel a worldly neither-painful-nor-pleasant feeling"; when feeling an unworldly neither-painful-nor- pleasant feeling, he knows, "I feel an unworldly neither-painful-nor-pleasant feeling".[112]

The instruction given here requires meditators to be simply aware or mindful of whatever feeling that arises in the present moment, just to know the feeling vividly as it really is. Like most of other techniques in the *Satipaṭṭhāna Sutta*, the strategy is to maintain a bare awareness of the phenomena that are taking place without intention to change or maintain them. According to the law of dependant origination, whatever feeling arises, it may result in the arising of "craving" (*taṅhā*) and all the misery that follows, if it is not paid attention to wisely.[113] This shows how significant the contemplation of feelings is.

Feeling can be divided into various subclasses.[114] The distinction between "worldly" (*sāmisa*) and "unworldly" (*nirāmisa*) feelings in the instruction above is concerned with the spiritual value of the feelings, according to the text's commentary, the *Papañcasūdanī*. The worldly feeling is concerned with the "five cords of sensual pleasure" (*pañcakāmaguṇā*), namely, the five desirable and sensually enticing sensual objects; the unworldly feeling is related to "renunciation" (*nekkhamma*), that is, the spiritual trainings in the discipline of the Buddha.[115] The *Papañcasūdanī* refers us to the *Saḷāyatanavibhaṅga Sutta* (MN 137/ III 217) for a detailed exposition of these six types of feelings. Understood in the context of that *sutta*, worldly pleasant feelings are those arising from either the obtainment of desirable sensual objects or a recollection of them; worldly unpleasant feelings are those arising from either the loss of desirable sensual objects or the thought of that loss; and worldly neutral feelings are those arising in ordinary persons. Similarly, unworldly pleasant

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[112] MN I 59,12-21: *Idha bhikkhave bhikkhu sukhaṃ vedanaṃ vediyamāno: sukhaṃ vedanaṃ vediyāmîti pajānāti; dukkhaṃ vedanaṃ vediyamāno: dukkhaṃ v. v. pajānāti; adukkham-asukhaṃ vedanaṃ vedayimāno: adukkham-asukhaṃ v. v. pajānāti; sāmisaṃ vā sukhaṃ vedanaṃ vediyamāno: sāmisaṃ sukhaṃ vedanaṃ vedayāmîti pajānāti; nirāmisaṃ vā sukhaṃ ... sāmisaṃ vā dukkhaṃ ..., nirāmisaṃ vā dukkhaṃ ..., sāmisaṃ vā adukkham-asukhaṃ..., nirāmisaṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno: nirāmisaṃ adukkhamasukhaṃ vedanaṃ vediyāmîti pajānāti.*

[113] Cf. SN II 72,3-15; DN II 58,31–59,3.

[114] SN 36:22 (IV 231,20).

[115] Ps II 279,5-12: *Sâmisaṃ vā sukhan ti ādisu sâmisā sukhā nāma pañcakāmaguṇâmisanissitā cha gehasita-somanassavedanā. Nirāmisā sukhā nāma cha nekkhammasita somanassavedanā. Sâmisā dukkhā nāma cha gehasita-domnassavedanā. Sâmisā adukkhamasukhā nāma cha gehasita-upekkhā vedanā. Nirāmisā adukkhamasukhā nāma cha nekkhammasita-upekkhāvedanā.*

feelings are those arising from the realization of the nature of impermanence in mental and physical phenomena; unworldly painful feelings are those arising in the longing for the supreme liberation; and unworldly neutral feelings are those arising in the knowledge of the impermanence of mental and physical phenomena. Although the Pāli commentary explains unworldly pleasant feeling as that arising from knowing the nature of impermanence, i.e. insight meditation, this does not mean that the pleasant feeling arising from *samatha jhānas* cannot be taken as an object for the contemplation of feeling. In fact, in contrast with *Saḷāyatanavibhaṅga Sutta*, SN 36:31 (IV 235ff.) explains "unworldly rapture" (*nirāmisa pīti*) as the joy arising from the first two form-sphere *jhānas* and "unworldly happiness" (*nirāmisa sukha*) as joy arising from the first three form-sphere *jhānas*.

§3.4.1 The Contemplation of Pleasant Feelings

Sensual pleasant feelings are not conducive to one's spiritual progress, and indulgence in sensual pleasure is condemned as low, unbeneficial, and unworthy of pursuit.[116] Even though the pleasant feelings arising from spiritual progress such as the four *jhānas* are extolled and worthy of pursuit,[117] meditators practising the contemplation of feelings should not forget to observe these unworldly pleasant feelings since they may turn into objects of attachment and out of which unwholesome mental states arise. Some *suttas* warn us that the desirable pleasant feelings arising in the attainment of *jhāna* are not free from dangers. The *Brahmajāla Sutta* (DN I 36–37) says that some of the Buddha's contemporaries wrongly considered the attainment of *jhāna* to be equivalent to the attainment of *nibbāna* here and now. In the *Uddesavibhaṅga Sutta* (MN 138), the Buddha explicitly cautions his disciples not to become "stuck internally" (*ajjhataṃ saṇṭhita*), that is, not to be tied and shackled by gratification in the rapture and happiness involved in the experience of *jhāna* attainment, in the equanimity of the third *jhāna*, or in the experience of neither-pain-nor-pleasure of the fourth *jhāna*. According to the *Visuddhimagga*, if meditators become attached to the rapture and happiness arising in the tender knowledge of rising and passing away (*taruṇa udayabbayañāṇa*), these agreeable experiences, called the "corruptions of insight" (*vipassanupakilesa*), are bound to defile or corrupt their progress of insight knowledge. In contrast,

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[116] Cf. SN V 420,4-5: *yo cāyaṃ kāmesu kāmesu khallikānuyogo hīno gammo puthujjanīko anariyo anatthasaṃhito* ; MN III 230,8-9: *Na kāmasukham anuyuñjeyya hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anatthasaṃhitaṃ*.

[117] In MN I 454,22-24, the four *jhānas* are highly praised to the extent that they are called "the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of enlightenment" (*nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhasukhaṃ*). Cf. MLDB 1269 n.678.

when the unworldly pleasant feelings are kept under surveillance, meditators will not go astray into the traps set up by these feelings but instead progress smoothly in the path to *nibbāna*.

§3.4.2 The Contemplation of Painful Feelings

When bodily painful feelings[118] arise, ordinary people usually turn to things relevant to sensual pleasure in order to escape the painful feelings, without knowing clearly how they arise and work on their minds and bodies.[119] When bodily painful feelings arise, meditators practising the contemplation of feeling do not react as ordinary people, but shift their awareness immediately to those painful feelings, while trying to understand them as they really are.[120] The contemplation of painful feelings, in the course of which meditators confront painful feelings with courage and patience, may be sometimes misunderstood as a form of self-mortification (*attakilamathānuyoga*), which is refuted by the Buddha as unbeneficial and deviates people from the middle path (*majjhima-paṭipadā*). However, to confront painful feelings on purpose is not necessarily self-mortification. According to the *Sakkapañha Sutta* (DN 21) and the *Sevitabbāsevitabba Sutta* (MN 114),[121] the value of mental states or material things, whether they are worthy of pursuit (*sevitabba*) or not (*asevitabba*), depend on whether they can help sentient beings to increase wholesome states and diminish unwholesome states, or to increase unwholesome states and diminish wholesome states. Since repeated awareness of painful feelings helps to develop wholesome mental states such as mindfulness and concentration and leads to insight knowledge, it certainly does not concern the extreme of self-mortification and rather is part of the genuine middle

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118 According to SN 36:21 (IV 230,1) and AN 10:60 (V 110,7-11) there are eight causes for the arising of bodily painful feelings: bile disorder (*pitta*), phlegm disorder (*semha*), wind disorder (*vāta*), an imbalance of the three (*sannipātika*), a change in temperature (*utupariṇāma*), careless behaviour (*visama*), assault (*opakkamika*), and the result of *kamma* (*kammavipāka*).

119 SN IV 208,21-23: the uninstructed worldlings do not know of any escape from painful feeling other than sensual pleasure (*Na hi bhikkhave pajānāti assutavā puthujjano aññatra kāmasukhā dukkhāya vedanāya nissaraṇaṃ*). It commentary (Spk III 77,3-5) explains that the [real] escape of painful feeling is concentration, path, and fruit (*dukkhāya vedanāya hi samādhi-magga-phalāni nissaraṇaṃ*).

120 Detailed descriptions on how to contemplate painful feelings can be found in the works of modern insight meditation teachers. Cf. Paṇḍita Sayādaw, 1993, pp. 53–54; Sīlānanda, 1990, p. 216. Kuṇḍalābhivaṃsa Sayādaw (2004: 42, 151–154, 161–162) says that for insight meditators, bodily painful feelings are especially prominent at the stages of *sammasanañāṇa* and *paṭisaṅkhañāṇa* and need to be overcome with patience.

121 DN II 278,1–279,13; MN III 45–59.

path taught by the Buddha.

The fact that *satipaṭṭhāna* practice is related to patients in the *suttas* suggests that it is of help in dealing with the bodily painful feelings caused by diseases, For example, in SN 36:7–8, the Buddha taught some ill disciples to spend the time mindful and clearly comprehending, that is, to practise the four *satipaṭṭhānas* and clear comprehension with regard to the bodily activities and routines of everyday life.[122] In SN 47:29, it is said that Ānanda, knowing that the householder Sirivaḍḍha's disease was not improving and his painful feelings were increasing, out of compassion, instructed him to practise the four establishments of mindfulness, but not knowing his spiritual attainment of a non-returner.[123]

The reason that the practice of *satipaṭṭhānas* is especially recommended by the Buddha to his disciples with illnesses can be easily realized after a consideration of the benefits brought to meditators by the contemplation of feeling and the body. According to the *Kāyagatāsati Sutta* (MN 119/III 97), one of the ten benefits of contemplating the body is the ability to endure (*adhivāseti*) the "arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life".[124] The secret of endurance with painful feeling is revealed in SN 36:6 (IV 207–210): one who understands as it really is the origin (*samudaya*), passing away (*nirodha*), gratification (*assāda*), danger (*ādīnava*), and the escape (*nissaraṇa*) of feelings,[125] when experiencing a bodily painful feeling, one feels it only with detachment, and suffers no accompanying mental painful feeling, i.e. grief (*domanassa*); such a person is compared to a man stricken by one single dart, not by a second dart.[126] The seventh and eighth *sutta* of the *Vedanāsaṃyutta* also throw light on how understanding feelings as they really are can be conducive to the development of patience with bodily painful feelings: when one understands that feelings are impermanent and conditioned, one abandons the underlying tendency to aversion concerning

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[122] SN IV 211,18-19: *Sato bhikkhave bhikkhu sampajāno kālaṃ āgameyya ayaṃ kho amhākam anusāsanī.*

[123] SN V 177,24-26: *Yāni cimāni bhante Bhagavatā pañcorambhāgiyāni saṃyojanāni desitāni, nāhaṃ tesaṃ kiñci attain appahīnaṃ samanupassāmī ti.*

[124] M III 97,25-27: *uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tippānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti*.

[125] For detailed explanation for these terms, see SN 36:15, SN 36:16.

[126] Bodily (*kāyika*) painful feeling is called "pain" (*dukkha*), while mental (*cetasika*) painful feeling is call "grief" (*domanassa*). Cf. DN II 306,9-16, MN III 250,3-8. One who suffers both bodily and mental feelings is compared to one stricken by two darts. Such a person is also compared to one who has not risen up from the bottomless abyss.

painful feeling.[127] The first *sutta* of the *Khandhasaṃyutta* (SN 22:1) reveals that if one does not identify any of the five aggregates with "self" or "something belong to self" one can keep mind unafflicted even when the body is afflicted.[128] Some instances that illustrate such detachment can be found in the *Nikāyas*. According to SN 47:30, when seeing the householder Mānadinna in grave illness, Ānanda instructed him to practise *satipaṭṭhāna*; the householder replied to Ānanda that even touched by painful feeling, he still dwelt practising the four *satipaṭṭhānas*,[129] and hinted that he was already a non-returner. Similarly, in SN 52:10, Anuruddha explained to some *bhikkhus* who were concerned with his serious illness that his ability to keep the arisen bodily painful feelings from obsessing his mind was due to his mind being well established in the four *satipaṭṭhānas*.[130]

It should be noted that the parallel to SN 47: 30 in the Chinese *Saṃyukta-āgama*, i.e. SĀ 1038, differs with regard to the effect *satipaṭṭhāna* practice has upon illness. In SĀ 1038, the householder Mānadinna is reported to recover completely from his disease due to his practice of the four *satipaṭṭhānas*.[131] Thus, the benefit of *satipaṭṭhāna* practice is more than freeing patients from suffering mental painful feelings—it can even cure patients of physical diseases. Another *sutta* in the *Saṃyukta-āgama*, whose Pāli counterpart is not found, mentions Anuruddha's removal of bodily painful feelings through *satipaṭṭhāna* practice.[132] Although the Pāli *suttas* never explicitly assign the power of healing physical diseases to *satipaṭṭhāna* practice, as the Chinese *Saṃyuka-āgama* has done, the *Mahāsaḷāyatanika Sutta* (MN 149/III 287ff.), as we have mentioned in Chapter Two, relates the power of healing diseases to insight meditation. In the *Nikāyas*, there are other *suttas* which relate the power of healing disease to Buddhist meditation. According to AN 10:60 (V 108ff.),

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[127] SN IV 210–214.

[128] SN III 1,16-17: *āturakāyassa me sato cittam anāturam bhavissatīti*.

[129] SN V 178,6: *Evarūpāya cāhaṃ, bhante, dukkhāya vedanāya phuṭṭho samāno kāye kāyānupassī viharāmi ātāpi sampajāno satimā, vineyya loke abhijjhādomanassaṃ …*

[130] SN V 302,18-20: *Catūsu kho me āvuso satipaṭṭhānesu supatiṭṭhitacittassa viharato uppannā sārīrikā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhanti*.

[131] T2 271a,15-18: "Ven. Anuruddha asked the houselder: 'In what kind of dwelling did you dwell that caused the pain you suffered from disease to subside in time?' The householder replied: 'Veneralbe Anuruddha! since I dwelt in the four *satipaṭṭhānas*, single-mindedly developed them, and maintained mindfulness, the bodily pains subsided in time.'"尊者阿那律問長者言：「汝住何住，能令疾病苦患，時得除差？」長者白言：「尊者阿那律！我住四念處，專修繫念故，身諸苦患時得休息」.

[132] SĀ 541 at T2 140c,19-22: "Ven. Anuruddha says, 'When I dwelt in the four *staipaṭṭhānas*, the bodily suffering and pains gradually dwindled away … Because I dwelt in these four *satipaṭṭhānas*, the bodily suffering and pains in me subsided gradually.'" 尊者阿那律言：住四念處，身諸苦痛漸得安隱…住此四念處故，身諸苦痛漸得休息.

knowing that Girimānanda is sick, the Buddha told Ānanda that if he talks to the *bhikkhu* in illness about the "ten perceptions", which include both *vipassanā* and *samatha* meditation, then the *bhikkhu* might recover from illness on the spot.[133] Three *suttas* in the *Bojjhaṅgasaṃyutta* relate the power of healing physical disease to the "seven factors of enlightenment." According to SN 46:14 and SN 46:15, when Kassapa and Mahāmoggallāna were sick, the Buddha recited to them the seven factors of enlightenment; thereupon both of them recovered from their illness. It is also said in SN 46:16 that the Buddha himself once recovered from illness after he had heard the seven factors of enlightenment recited by Ven. Cunda.[134] It is not impossible that the seven enlightenment factors are produced merely through hearing a *dhamma* speech;[135] it is documented that listening to a *dhamma* talk attentively might lead to powerful concentration.[136] Nevertheless, as we have argued in section §2.2.2, it is more likely that these spiritual attainments are generated through the actual practice of Buddhist meditation, especially the *satipaṭṭhāna* meditation, during the time when a *dhamma* talk is delivered.

In summary, one benefit of the *satipaṭṭhāna* practice is the ability of patients to endure bodily painful feelings without experiencing secondary mental painful feelings. Taking into consideration the *suttas* in the *Saṃyukta-āgama*, a second possible benefit of the *satipaṭṭhāna* practice may be the power of healing of physical diseases.

§3.4.3 The Contemplation of Neither-Painful-Nor-Pleasant Feelings

Neither-painful-nor-pleasant feeling is sometimes called neutral feeling (*upekkhā*).[137] It is more subtle than painful and pleasant feelings and thus is called "peaceful" (*santa*).[138] This neutral

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[133] The ten perceptions are *aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhiratasaññā, sabbasaṅkhāresu anicchāsaññā,* and *ānāpānassati*.

[134] Its Chinese parallel *sutta* in the *Ekottara-āgama* (T2, 731a) contains a different story: Ven. Cunda recovered from his illness after following the Buddha's order to recite the seven enlightenment factors to himself.

[135] SN V 95,19-23: *Yasmim bhikkhave samaye ariyasāvako aṭṭhiṃ katvā manasikatvā sabbacetaso sammannāharitvā ohitasoto dhammaṃ suṇāti, imassa pañca nīvaraṇā tasmiṃ samaye na honti, satta bojjhaṅgā tasmiṃ samaye bhāvanā pāripūriṃ gacchanti*.

[136] AN III 21,18-21: *Tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmujjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāāo sukhaṃ vedeti, sukhino cittaṃ samādhiyati..*

[137] Dhs § 161.

[138] SN IV 205,23: *adukkhamasukhaṃ santaṃ…*

feeling is obscure, unobvious; and not easy to discern due to its subtlety.[139] Compared with pleasant and painful feelings, the neutral feeling lends itself to the underlying tendency to ignorance. Despite the nature of peacefulness, neutral feelings especially those arising in the progress of *dhamma*, such as in *jhāna* experience,[140] should be carefully attended to and understood as they really are using insight knowledge as taking delight in even such subtle feelings cannot free one from suffering.[141]

§3.5 The Contemplation of Mind

The third *satipaṭṭhāna* practice shifts the focus of mindfulness from feelings to the mind. The instructions for the contemplation of mind are as follows:

> Here a *bhikkhu* knows a mind with lust as a mind with lust, and a mind without lust as a mind without lust. He knows a mind with hatred as mind with hatred, and a mind without hatred as a mind without hatred. He knows a mind with delusion as a mind with delusion, and mind without delusion as mind without delusion. He knows a contracted mind as a contracted mind, and a distracted mind as a distracted mind. He knows an exalted mind as an exalted mind, and an unexalted mind as an unexalted mind. He knows a surpassable mind as a surpassable mind, and unsurpassable mind as an unsurpassable mind. He knows a concentrated mind as a concentrated mind, and an unconcentrated mind as an unconcentrated mind. He knows a liberated mind as a liberated mind, and an unliberated mind as an unliberated mind.[142]

The objects for contemplation of mind are composed of sixteen types of minds, and their scope ranges from unwholesome to wholesome states. According to the *Papañcasūdanī*, all these minds

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[139] Ps I 277,$_{23-24}$; Vibh-a 266,$_{17}$: *Adukkhamasukhā pana duddīpanā andhakārā avibhūtā*.

[140] The experience of the fourth *jhāna* is an example of neither-painful-nor-pleasant feeling arising from the progress of spiritual training. See the formula of the fourth *jhāna* e.g. at SN V 307,$_{14-15}$: *adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ*.

[141] SN 36:5,$_{7-8}$ mentions that this neither-painful-nor-pleasant feeling should be seen as impermanent especially (*adukkhamasukhā vedanā aniccato daṭṭhabbā*).

[142] MN I 59,$_{30-36}$: *Idha bhikkhave bhikkhu sarāgaṃ vā cittaṃ sarāgaṃ cittan ti pajānāti, vītarāgaṃ vā cittaṃ vītarāgaṃ cittan ti pajānāti; sadosaṃ ..., vītadosaṃ ..., samohaṃ ..., vītamohaṃ ..., saṅkhittaṃ ...,, vikkhittaṃ ..., mahaggataṃ ..., amahaggataṃ ..., sa-uttaraṃ ..., anuttaraṃ ..., samāhitaṃ ..., asamāhitaṃ ..., vimuttaṃ ..., avimuttaṃ vā cittaṃ 'avimuttaṃ cittan ti pajānāti.*

are mundane, and none of them is concerned with supramundane attainments such as the "path" (*magga*) and "fruit" (*phala*).[143] Some of the types of minds listed above are not self-explanatory and require further clarification. According to the *Papañcasūdanī*, a contracted mind (*saṅkhitta-citta*) is a mind connected with sloth and torpor. Both the exalted mind (*mahaggata-citta*) and unsurpassable mind (*anuttara-citta*) refer to the mind in the form and formless spheres. A surpassable mind (*sa-uttara-citta)* refers to a mind in sensual sphere. The concentrated mind (*samāhita-citta*) is the mind of absorption concentration (*appanā-samādhi*) or access concentration (*upacārasamādhi*). The liberated mind (*vimutta-citta)* is the mind that is liberated temporarily through insight knowledge or *samatha jhāna*.

Like the second *satipaṭṭhāna,* the contemplation of mind comprises of continuous bare awareness to whatever mental state arises in the present moment. The practitioner is supposed to have no desire to either maintain the mental phenomena when they are agreeable or change them when they are disagreeable. The purpose of the bare awareness of the types of minds is simply to know their true natures as they really are. This feature of bare awareness can be better understood by contrasting it with other meditative methods in terms of the strategy of dealing with any arisen unwholesome states of mind. In the *Vitakkasaṇṭhāna Sutta* (MN 20/I 118–122), the Buddha teaches five practical methods to remove any distracting unwholesome thoughts. Accordingly, if unwholesome thoughts connected with lust, hatred, and delusion arise due to certain causes (*nimitta*), the first antidote is to shift one's attention to other causes that can lead to wholesomeness (such as *samatha* meditation subjects). If this first antidote does not work, then the second antidote should be applied, in which one reflects on the dangers of the arisen unwholesome thoughts. If this fails again, then the third antidote is to ignore these unwholesome thoughts by purposedly forgetting them and giving them no attention. If the third method fails, the recommended fourth antidote is to remove the cause of these thoughts. If it fails again and the unwholesome thoughts persist, the last resort is to "crush the mind with the mind" with teeth clenched and tongue pressed against the roof of mouth. The purpose of these five methods is to remove the unwholesome states of mind forcibly and to make the mind steady and concentrated; understanding the true nature of these unwholesome states of mind is not the concern of these methods. Although these five methods do not belong to the technique of contemplation of mind proper, meditators can employ them occasionally as a complementary technique to *satipaṭṭhāna* practice in order to overcome those strong and persistent distracting unwholesome thoughts when their mindfulness and concentration are still weak.

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[143] Ps I 279,33-34: *idha ekapadepi lokuttaraṃ na labbhati*.

In practising the contemplation of mind, meditators first come to realize various individual characteristics (*sabhāvalakkhaṇa*) of their minds: for example, some are with lust, hatred, or delusion; while some are concentrated and others are not. When the practice becomes mature, meditators, as the formula of the *Satipaṭṭhāna Sutta* points out, come to realize the arising and passing away of these various minds.[144] Knowing through personal experience that even minds of high spiritual value, such as a concentrated or liberated mind are arising and passing away leads meditators necessarily to a deep conviction of the Buddha's teachings on the law of impermanence. There are many *suttas*, e.g. MN 52, MN 64, showing that meditators come to see the nature of impermanence in the mental phenomena in the form-sphere or formless *jhāna* experience.[145] According to the *Visuddhimagga*, meditators can experience even the passing away of the mind of insight knowledge (*vipassanācitta*) when they progress to the stage of the "knowledge of dissolution" (*bhaṅgañāṇa*) at least.[146] In the discussion on the fourth *satipaṭṭhāna* below, this topic on the contemplation of mind will be further explored in terms of the specific sets of wholesome or unwholesome minds.

The same sixteen types of minds listed in the *Satipaṭṭhāna Sutta* are also given in the *suttas* describing the supernormal power of reading another person's mind.[147] The way in which one with such supernormal power discerns another's mind as described in the *suttas* seems nearly identical to the way in which one practises the contemplation of mind as described in the *Satipaṭṭhāna Sutta*. This suggests that if one intends to contemplate another's mind through personal experience, one

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[144] According to the commentary of the *Saṃyutta-nikāya*, even during the timespan of a finger-snap many hundred thousand of *koṭis* of minds arise and pass away (Spk II 99,30-31: *Ekasmiṃ hi accharā-kkhaṇe anekāni citta-koṭi-sata-sahassāni uppajjanti*). In the same commentary, a *koṭi* is equal to ten millions (Spk I 219,2: *sataṃ sata-sahassāni koṭi hoti*).

[145] E.g. MN I 352,20-23: *Ayam-pi kho ākiñcaññāyatanasamāpatti abhisaṅkhatā abhisañcetayitā, yaṃ kho pana kiñci abhisaṅkhataṃ abhisañcetayitaṃ tad-aniccaṃ nirodhadhamman-ti.* MN I 436,28-32: *...na-tthi kiñcîti ākiñcaññāyatanaṃ upasampajja viharati. So yad-eva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassat*i.

[146] Vism 642,9-11: *yena cittena taṃ rūpārammaṇaṃ khayato vayato diṭṭhaṃ, tassa cittassa aparena cittena bhaṅgaṃ anupassatī ti attho*. Mahāsi Sayādaw (2000e, p. 31) describes the experience of seeing the dissolution of eye consciousness in the following manner: "A yogi contemplating dissolution may even have the feeling of actually seeing mind-consciousness a-fluttering as it resolves into nothingness. The image of dissolution thus created is so hazy that he might have thought something is wrong with his eye-sight".

[147] DN I 79,29–80,14: *So para-sattānaṃ para-puggalānaṃ cetasā ceto paricca pajānāti— sa-rāgaṃ vā cittaṃ sa-rāgaṃ cittan ti pajānāti…… avimuttaṃ vā cittaṃ avimuttaṃ cittan ti pajānāti*. Also see DN I 79–80; MN I 34, AN III 280–81, SN II 121–122.

must develop the supernormal power of reading another's mind, which is attainable only after one masters the form-sphere *jhānas*.[148] However, to reads other person's mind through supernormal power is apparently not a kind of specialty that is accessible to the majority of the Buddha's disciples. More importantly, knowing another's mind does not seem to be the purpose of the third *satipaṭṭhāna* practice, as the following words of the Buddha from the *Aṅguttara-nikāya* suggest: "*Bhikkhu*, if a *bhikkhu* is not skilled in the course of anothers' mind, [he should resolve]: 'I will be skilled in the course of my own mind'. Thus, *bhikkhus*, should you train yourselves".[149] Considered thus, experiencing and knowing anothers' mind as it really is might not be a compulsory practice. It is only understanding of one's own mind that can be seen as the requirement to be met by all meditators who want to succeed in practising the contemplation of mind.

§3.6 The Contemplation of the *Dhammas*

The contemplation of the *dhammas* is constituted of the five sets of contemplation practice: (1) contemplation of the five hindrances together with the causes of their arising and disappearance; (2) contemplation of the five aggregates; (3) contemplation of the six bases together with the fetters dependent on the bases as well as the causes for their arising and disappearance; (4) contemplation of the seven enlightenment factors; and (5) contemplation of the four noble truths. Among these five contemplations, the first and fourth are concerned with specific sets of mental qualities, while the other three are concerned with both mental and physical phenomena. Thus, while the Pāli term *dhamma* could assume various meanings, in the context of the fourth *satipaṭṭhāna*, it should be

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148 The *Nikāyas* mention the supernormal powers without describing the ways leading to their attainment, which nevertheless can be found in the *Visuddhimagga* (Chapter 12). It is worthy to note that in the Pāli *Anuruddhasaṃyutta* (e.g. SN 52:12–14, 22–23), Anuruddha attributes all his five mundane supernormal power (*abhiññās*) to the development of the four *satipaṭṭhānas*, but the Chinese version (T2, 139c,16–140b,25) mentions only the divine eye. It is difficult to understand how the *satipaṭṭhāna* practice as insight meditation can lead to supernormal powers. Considering the insight-orientedness of *satipaṭṭhāna* practice, one may assume that the attainment of supernormal powers through *satipaṭṭhāna* is simply a by-product of the powerful concentration established in the *satipaṭṭhāna* practice, probably only obtained by those who had developed the same supernormal power in their past lives. Paṇḍita Sayādaw (1995, pp. 438–439) mentioned in his book similar cases: while practicing *satipatthāňā* in Mahasi tradition, a yogi foresees the future, a *sāmaṇera* remembers his life in mother's womb, a yogi sees what happens at her home far away in Japan.

149 AN V 92,8-10, 96,25-27, 98,20-22: *No ce bhikkhave bhikkhu paracittapariyāyakusalo hoti, atha sacittapariyāyakusalo bhavissāmî ti evaṃ hi vo bhikkhave sikkhitabbaṃ*. Also cf its MĀ parallel at T2, 598b,10-12:爾時，世尊告諸比丘，若有比丘不能善觀於他心者，當自善觀察於己心，應學如是.

understood as referring to these five sets of mental and physical phenomena.[150] It is noteworthy that the objects to be contemplated in the contemplation of *dhammas*, to wit, "aggregate" (*khandha*), "base" (*āyatana*), "truth" (*sacca*), "cause" (*nidāna*), and the "path" (*magga*) as represented by the seven enlightenment factors, happen to constitute the fundamental doctrinal topics of the *Saṃyutta-nikāya* and the *Saṃyukta-āgama*, as well as of the early *Abhidharma* works such as the *Vibhaṅga*, the *Dharmaskhandha* and the **Śāriputrābhidharma* etc.[151] This implies that the practice of the contemplation of *dhammas* is centrally important in the sense that it is the source of the Buddha's fundamental doctrines.

§3.6.1 The Contemplation of the Five Hindrances

The first contemplation in the fourth *satipaṭṭhāna* practice is concerned with a set of unwholesome mental qualities, i.e. the five hindrances. The instructions given in the *sutta* are as follows:

> Here, when sensual desire manifests internally in him, a *bhikkhu* knows, "There is sensual desire in me"; or when sensual desire does not manifest internally in him, he knows, "There is no sensual desire in me"; and he also knows how there comes to be the arising of unarisen sensual desire, and how there comes to be the abandoning of arisen sensual desire, and how there come to be the future non-arising of abandoned sensual desire. (The same are the cases of ill will, sloth-and-torpor, restlessness-and-remorse, and doubt.)[152]

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[150] Different sources on the practice of *satipaṭṭhāna* meditation contain variations in the items of contemplation, cf. Appendix 1.

[151] Bodhi (2000, pp. 33–34) points out that the *Saṃyutta-nikāya* mainly serves as the repository for *suttas* disclosing the nature of reality and the unique path to realization, and is therefore suitable for those disciples who have fulfilled the preliminary stages of meditation training and are intent on direct realizing the ultimate truth. Bhikkhu Bodhi's suggestion that the *Saṃyutta-nikāya* might be especially suitable for meditators is confirmed by the **Sarvāstivādavinayavibhāṣā*, 薩婆多毘尼毘婆沙 (no. 1440) (*Sapoduo-pini-piposha*), which depicts the role of the *Saṃyukta-āgama* as thus, "It talks of various methods of meditation, therefore gets the name *Saṃyukta-āgama*, and is [especially] to be learned by meditators" (T23, 503c,29–504a,1: 說種種隨禪法，是雜阿含，是坐禪人所習). Based on Sārvstivādin legends, Ven. Yin-shun (1983) argues that the *sūtraṅga* portion that deals with the topics of *khandha*, *āyatana*, *niddāna*, *sacca*, and *magga*, is the earliest layer of the original version of SN/SĀ, from which the remaining three *Nikāyas*/*Āgamas* are derived. On Yin-shun's argument, also see Choong (2000, pp. 8–11).

[152] MN I 60,11-18: *bhikkhu santaṃ vā ajjhattaṃ kāmacchandaṃ: atthi me ajjhattaṃ kāmacchando ti pajānāti, asantaṃ*

The five hindrances in fact include the seven unwholesome mental qualities. These mental qualities prevent the mind from being rightly concentrated[153] and from developing knowledge and wisdom, and thus they hinder one's progress in the path to *nibbāna*.[154] In many *suttas*, the hindrances are depicted as opposed to the seven enlightenment factors.[155] According to the commentaries, some of these hindrances assail not only ordinary persons but also trainees (*sekha*) who have been trained very well in the teachings of the Buddha and experienced *nibbāna*.[156] Therefore, to learn how to deal with these unwholesome mental qualities is extremely important for Buddhists who aspire to arahantship.

The instruction given in the *Satipaṭṭhāna Sutta* on dealing with these mental hindrances is to be aware of whatever is happening in the mind at the present moment: simply knowing their presence when they manifest in the mind and their absence when they disappear. This simple awareness is indeed an ingenious method by which one turns mental hindrances, which are ethically bad, into useful meditation objects. As soon as these hindrances are transformed into meditation objects and recognized mindfully as they really are, these mental states tend to stop automatically and cease to disturb the mind, even when meditators engaged in such *satipaṭṭhāna* practice have no desire to change or remove these hindrances.[157] When the hindrances are stubborn and the practice of *satipaṭṭhāna* is not yet mature, these hindrances might not stop immediately but continue to linger in mind even though they have been observed repeatedly with mindfulness. Thus, the *Papañcasūdānī* commentary lists methods other than this bare awareness for meditators to eradicate, at least temporarily, those strong mental hindrances.[158]

With the progress of practice, meditators might come to realize why unarisen mental

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vā ajjhattaṃ kāmacchandaṃ: na-tthi me ajjhattaṃ kāmacchando ti pajānāti, yathā ca anuppannassa kāmacchandassa uppādo hoti tañ-ca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṃ hoti tañ-ca pajānāti, yathā ca pahīnassa kāmacchandassa āyatiṃ anuppādo hoti tañ-ca pajānāti.

153 SN V 92,20-25: *Evaṃ eva kho bhikkhave pañcime cittassa upakkilesā, yehi upakkilesehi upakkiliṭṭhaṃ cittaṃ na ceva mudu hoti, na ca kammaniyaṃ na ca pabbassaram pabhaṅgu ca na ca sammā sammā samādhiyati āsavānaṃ khayāya*.

154 SN V 96,20-21, AN III 63: *Pañcime bhikkhave āvaraṇā nīvaraṇā cetaso ajjhārūhā paññāya dubbalīkaraṇā*. SN V 97,13-15: *Pañcime bhikkhave nīvaraṇā andhakaraṇā acakkhukaraṇā aññāṇakaraṇā paññānirodhikā vighātapakkiyā anibbānasaṃvattanikā*. Also cf. MN II 203, SN V 127.

155 Cf. SN V 63–140.

156 Doubt is removed completely at the moment of realizing of the path of stream-entry; sensual desire, ill will and remorse at the path of non-return; and sloth-and-torpor and restlessness at the path of *arahants*hip. Cf. Vism 685,17-20.

157 SN IV 190,8-12; MN I 453,20-26.

158 Ps I 281,32–286,17. Cf Soma, 1981, pp. 120–129; Sīlānanda, 1990, pp. 99–111; Anālayo, 2003, p. 200.

hindrances come to arise, why arisen mental hindrances come to be abandoned, and why they will never arise in the future. This shows that the "conditionality" (*idappaccayatā*) concerning the five hindrances is also perceived by meditators who are devoted to the *satipaṭṭhāna* practice. According to the description in the *Visuddhimagga* of the progress of insight knowledge, the law of "independent origination" (*paṭiccasamuppāda*) is investigated for the first time when meditators attain the second stage of insight knowledge, the "knowledge of grasping conditions" (*paccayapariggaha*), which takes place only after the individual characteristics of the five aggregates are seen and before their universal characteristics manifest.[159]

§3.6.2 The Contemplation of the Five Aggregates

The meditative objects prescribed in the second practice of the contemplation of *dhamma*s are the five aggregates. The instructions for the contemplation of the five aggregates are as follows:

> Here, *bhikkhus*, a *bhikkhu* knows: such is material form, such its arising, such its passing away; such is feeling, such its arising, such its passing away; such is perception, such is its arising, such its passing away; such are formations, such are their arising, such their passing away; such is consciousness, such is its arising, such its passing away.[160]

The five aggregates subeject to clinging constitute the first noble truth *dukkhasacca*.[161] As Bhikkhu Bodhi points out, the topic of five aggregates is "the primary scheme of categories the Buddha draws upon to analyse sentient existence".[162] This contemplation of the five aggregates in fact includes all mental and physical phenomena into the scope of meditation objects for the *satipaṭṭhāna* practice. Thus, the objects of the contemplation of the five aggregates encompass all the meditation objects given in the previous three *satipaṭṭhāna* practices, i.e. body, mind, and feeling, as well as most other meditation objects given in the fourth *satipaṭṭhāna*.

From the instructions, meditators practising the contemplation of the five aggregates will

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159 Cf. Vism 598 ff.

160 MN I 61,3-7: *Idha bhikkhave bhikkhu: iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā, iti vedanāya s., iti vedanāya a.; iti saññā, iti saññāya s., iti saññāya a.; iti saṅkhārā, iti saṅkhārānaṃ s., iti saṅkhārānaṃ a.; iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo ti.*

161 SN 56:13,16-17.: *katamañca bhikkhave dukkham ariyasaccam. Pañcupādānakkhandhā tissa vacanīyaṃ.*

162 CDB 839.

realize at first the individual characteristic (*sabhāvalakkhaṇa*) of the five aggregates,[163] and then come to realize their nature of arising and passing away, that is, the so-called "conditioned characteristics" (*saṅkhatalakkhaṇa*).[164] Seeing the conditioned characteristics, meditators also come to see the characteristics of impermanence, suffering, and non-self in the five aggregates.[165] It should be noted that no specific objects such as the in-and-out breath, the four postures, or the mind with lust, are mentioned in the instructions. This suggests that whatever mental or physical phenomenon falls into the category of the five aggregates can be used as a meditation object for the contemplation of the five aggregates, even if that phenomenon is not mentioned explicitly in the instructions of other *satipaṭṭhāna* practices. The fact that numerous *suttas* indicate that the contemplation of the five aggregates leads to the attainment of the final realization may be taken to imply that the contemplation of all five kinds of aggregates in a single session of sitting or walking meditation is probably a greatly efficacious and promising method to practise *satipaṭṭhāna* meditation. Anālayo has suggested that a meditative way that covers all the four *satipaṭṭhānas* "ensures speedy progress and a balanced and comprehensive development".[166] Because in a single session of sitting or walking meditation, either physical (*rūpa*) or mental phenomena (*vedanā, saññā, saṅkhara, viññāṇa*) become prominent, it seems evident that in order to maintain uninterrupted mindfulness, the best strategy is to contemplate whatever phenomenon becomes prominent at the present moment.[167] Therefore, the broad range of meditation objects for the contemplation of the five aggregates necessarily makes it easier for meditators to develop uninterrupted mindfulness and sustained concentration.

§3.6.3 The Contemplation of the Sense Bases

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[163] The functions of each aggregate are explained in SN 22:79 (86,22–87,22). The constituents of each aggregate are specified in SN 22:56, 22:57. Elaborate analysis of the five aggregates can be found in Vism 443 ff.

[164] In the *Aṅguttara-nikāya*, "arising" (*uppāda*), "passing away" (*vaya*), and the "alteration of that which stands" (*ṭhitassa aññathattaṃ*) are called "conditioned characteristics". AN I 152,7-9: *Tīṇ' imāni bhikkhave saṅkhatassa saṅkhatalakkhaṇāni. Katamāni tīṇi? Uppādo paññāyati vayo paññāyati ṭhitassa aññathattaṃ paññāyati. Imāni kho bhikkhave tīṇi saṅkhatassa saṅkhatalakkhaṇānī ti.* SN 22:37, 22:38 explicitly points out that the three characteristics are to be discerned in the five aggregates.

[165] Nett 27,28–28,1: *saṃkhatalakkhaṇānaṃ dhammānaṃ samanupassanalakkhaṇā aniccasaññā. Tassā uppādavayā padaṭṭhānaṃ*.

[166] Anālayo, 2003 p. 23.

[167] According to Sīlānanda (1990: 119), meditators should not deliberately search for a certain aggregate. Instead, they should be mindful of whatever aggregate arises in their own body.

The next practice of contemplation of *dhamma* is the contemplation of the external and internal bases together with the mental fetters arising dependent on them. The instructions given in the *sutta* are as follows:

> Here, a *bhikkhu* knows the eye, he knows forms, and he knows the fetters that arise dependent on both; also, he knows the arising of the unarisen fetter, the abandoning of the arisen fetter, and the future non-arising of the abandoned fetter. He knows the ear, he knows sounds, and he knows the fetter that arises dependent on both; also … He knows the nose, he knows odors … He knows the tongue, he knows flavors … He knows the body, he knows tangibles … He knows the mind, he knows mind-objects, and he knows the fetters that arise dependent on both; also, he knows the arising of the unarisen fetter, the abandoning of the arisen fetter, and the future non-arising of the abandoned fetter.[168]

In this *satipaṭṭhāna* practice, meditators are required to be continuously mindful of whatever is taking place in the six sense doors when there is contact between the internal sense faculties and external sense objects. Like the contemplation of mind, this practice helps meditators to understand the unwholesome mental states—called fetters (*saṃyojāna*) in this context—as they really are, as well as the causes for their arising and abandonment.[169] Such a practice of contemplation can be said to be a practice of "sense restraint" (*indriyasaṃvara*) in the form of insight meditation. Some *suttas* in the *Saḷāyatana Saṃyutta* depict how craving and other unwholesome mental states do not arise in people who practise sense restraint, but to those who indulges in grasping general signs (*nimitta*) or detailed features (*anuvyañjana*) of sensory objects without practising sense restraint

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[168] MN I 61,14-28: *Idha bhikkhave bhikkhu cakkhuñ-ca pajānāti, rūpe ca pajānāti, yañ-ca tad-ubhayaṃ paṭicca uppajjati saṃyojanaṃ tañ-ca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañ-ca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañ-ca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañ-ca pajānāti; sotañ-ca pajānāti, sadde ca pajānāti —pe— ghānañ-ca pajānāti gandhe ca pajānāti — jivhañ-ca pajānāti, rase ca pajānāti — kāyañ-ca pajānāti, phoṭṭhabbe ca pajānāt i— manna-ca pajānāti, dhamme ca pajānāti, yañ-ca tad-ubhayaṃ paṭicca uppajjati saṃyojanaṃ tañ-ca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañ-ca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañ-ca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañ-ca pajānāti*.

[169] SN V 61,6-12 lists "five lower fetters" (*orambhāgiyāni saṃyojanāni*): (1) identity view (*sakkāyadiṭṭhi*); (2) doubt (*vicikicchā*); (3) distorted grasp of rules and vows (*sīlabbataparāmāsa*); (4) sensual desire (*kāmacchanda*); and (5) ill will (*byāpāda*). SN V 61,13-19 also lists "five higher fetters" (*uddhambhāgiyāni saṃyojanāni*): (1) lust for form (*rūparāga*); (2) lust for the formless (*arūparāga*); (3) conceit (*māna*); (4) restlessness (*uddhacca*); and (5) ignorance (*avijjā*). Vism 684,25-33 fixes the stages of enlightenment where these fetters are abandoned once and for all.

when external sensory objects meet with their corresponding sense faculties.[170] The *Indriyabhāvanā Sutta* (MN 152) also points out that sense restraint does not amount to avoiding all experiences of seeing, hearing and touching etc.,[171] but requires meditators not to follow the apparent features of sense objects which might arouse greed or aversion.[172]

Although this "sense restraint" is usually situated after the "clear comprehension" in the path of gradual training and so appears to be merely a preparation for other more formal meditation practice,[173] it can be practised in the form of insight meditation, as described above, and thus it would lead meditators to advanced stages of insight knowledge. To illustrate, the sixth *sutta* of *Bojjhaṅgasaṃyutta* (SN 46:6) depicts the practice of "sense restraint" (*indriyasaṃvara*) in an unordinary way and makes it different from the usual descriptions of sense restraint. It is said therein that a person contacted by whatever sense objects, agreeable or disagreeable, can keep his body and mind steady, internally well-composed, and well-liberated with sense restraint.[174] The *Mahāniddesa* takes such "sense restraint" to refer to the "six factors of equanimity" (*chaḷaṅgupekkhā*)[175], which normally are ascribed to *arahants* alone in the Pāli commentaries.[176] Even though it is not suitable to interpret sense restraint in SN 46:6 as the "six factors of equanimity" possessed by *arahants*, it should not be regarded as an insignificant preparation for other meditation subjects.

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170 SN IV 104,$_{7\text{-}21}$, 112,$_{5\text{-}18}$, 176,$_{3\text{-}15}$, 178,$_{21\text{-}31}$, 189,$_{18\text{-}29}$.

171 MN III 298,$_{11\text{-}19}$.

172 A detailed explanation on this type of sense restrain can be found in Vism 20–22, where Mahātissathera practices it through *asubha-saññā*.

173 E.g. MN I 180.

174 SN V 74,$_{6\text{-}8}$: *tassa ṭhito ca kāyo hoti ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ*.

175 Nidd1 I 241,$_{21}$–242,$_{12}$: ***Upekkhako****ti chaḷaṅgupekkhāya samannāgato. ... cakkhunā rūpaṃ disvā manāpaṃ nābhigijjhati nābhihasati na rāgaṃ janeti Tassa ṭhito va kāyo hoti, ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ. Cakkhunā kho pan' eva rūpaṃ disvā amanāpaṃ na maṅku hoti appatiṭṭhīnacitto ādinamanaso abyāpannacetaso. Tassa ṭhito va kāyo hoti, ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ. Sotena saddaṃ sutvā… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya manāpaṃ nābhigijjhati nābhihasati na rāgaṃ janeti, tassa ṭhito va kāyo hoti, ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ. Manasā kho paneva dhammaṃ viññāya amanāpaṃ na maṅku hoti appatiṭṭhitacitto alīnamanaso abyāpannacetaso, tassa ṭhitova kāyo hoti, ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ.*

176 Cf. Vism 160,$_{14\text{-}18}$: *iddha khīṇāsavo bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti, na dummano, upekkhako ca viharati sato sampajāno ti evam āgatā khīṇāsavassa chasu dvāresu iṭṭhā-niṭṭhachaḷārammaṇāpāthe parisuddhapakatibhāvā vijahanākārabhūtā upekkhā: ayaṃ chaḷangupekkhā nāma.*. Also cf. AN III 279, D III 250, AN II 198.

The explanation of the "supreme development of the faculties" (*anuttarā indriyabhāvanā*) given in the *Indriyabhāvanā Sutta* (MN 152) can be taken as an example that illustrates how a meditator practising insight meditation can stay mindful of whatever phenomena is happening at the six sense doors in order to develop insight knowledge. It is said that when contacted by sense objects, physical or mental, a *bhikkhu* knows that like or dislike arises in his mind, and knows that like and dislike are all conditioned, dependently arisen. When he knows thus, equanimity (*upekhā*) is established and the like and dislike disappears.[177] By means of a simile of the drops of water that quickly vaporize at the moment of falling onto an iron plate heated for a whole day, the text shows that the arisen fetters, which are represented by likes and dislikes, come to be abandoned as soon as the power of mindfulness intercedes.[178]

SN 36:95 reveals the power of mindfulness in protecting the mind against the fetters that arise while dependant on the contact with external sense objects and internal sense faculties. There, the Buddha taught Ven. Māluṅkyaputta to know whatever sense data manifested in the six sense doors as it really is:

> Here, Māluṅkyaputta, regarding things that are seen, heard, sensed, and cognized by you: in the seen there will be only the seen; in the heard there will be only the heard; in the sensed there will be only the sensed; in the cognized there will be only the cognized.[179]

According to the verses in the same *sutta*,[180] the meaning of the instruction given by the Buddha is that when sense data meets with sense faculties one should be firmly mindful (*paṭissato*) so that one is not be inflamed by lust for the six sense objects and is able to experience the sense objects with a dispassionate attitude. On the contrary, if one experiences the sense objects with muddled mindfulness, then covetousness and annoyance will grow due to the unwise attention to these sense objects.

§3.6.4 The Contemplation of the Enlightenment Factors

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[177] MN III 299,6-15. Ps V 107 explains equanimity (*upekhā*) as the equanimity of insight (*vipassanūpekkhā*).

[178] The same simile also occurs at MN I 453–454,26-29.

[179] SN IV 73,4-7: *Ettha ca te Mālukyaputta diṭṭa-suta-muta-viññātabbesu dhammesu diṭṭhe diṭṭhamattam bhavissati, sute sutamattam bhavissati, mute mutamattam bhavissati, viññāte viññātamattam bhavissati*. The same instruction is found in the *Bāhiyasutta* at Udāna 6–9.

[180] SN 73,20–75,19.

The fourth practice of the contemplation of the *dhammas* consists of an awareness of the seven enlightenment factors, which refer to the seven wholesome mental qualities that lead to enlightenments.[181] The instructions for contemplating the enlightenment factors are as follows:

> Here, when the enlightenment factor of mindfulness manifests in him, a *bhikkhu* knows, “There is the enlightenment factor of mindfulness in me”. Or when the mindfulness enlightenment factor does not manifest in him, he knows, “There is no enlightenment factor of mindfulness in me”. He also knows how there comes to be the arising of the unarisen enlightenment factor of mindfulness, and how the arisen enlightenment factor of mindfulness comes to fulfillment by development. [Similarly with] the enlightenment factor of investigation-of-*dhamma* … the enlightenment factor of energy … the enlightenment factor of rapture … the enlightenment factor of tranquility … the enlightenment factor of concentration …the enlightenment factor of equanimity …[182]

Like the contemplation of the five hindrances, the contemplation of the seven enlightenment factors start with keeping bare awareness of the presence and absence of those seven wholesome mental qualities. After the practice progresses, meditators will discover the causes responsible for the absence, occurrence and perfection of each of these seven enlightenment factors.[183]

Although meditators devoted to the contemplation of the enlightenment factors do not adopt any measures other than simple awareness of the present moment in order to arouse and maintain the factors, simply being aware of them is sufficient to strengthen them. This is in fact suggested by SN 46:6, where the cultivation of the four *satipaṭṭhānas* is made in order to fulfill the seven enlightenment factors, whose development further leads to true knowledge and liberation

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[181] SN V 72,$_{16-17}$, 83,$_{12-13}$: *Bojhāya saṃvattantīti kho bhikkhu tasmā bojjhaṅgā ti vuccanti*. However, the commentary prefers to understand these qualities as the “factors or parts of enlightenment”, for example, Vibh-a 310,$_{3}$: ***Bojjhaṅgā*** *ti bodhiyā bodhissa vā aṅgā ti* ***bojjhaṅgā***.

[182] MN I 61,$_{35}$–62,$_{14}$: *Idha bhikkhave bhikkhu santaṃ vā ajjhattaṃ satisambojjhaṅgaṃ: atthi me ajjhattaṃ satisambojjhaṅgo ti pajānāti, asantaṃ vā ajjhattaṃ satisambojjhaṅgaṃ: na-tthi me ajjhattaṃ satisambojjhaṅgo ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti tañ-ca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāpāripūrī hoti tañ-ca pajānāti. Santaṃ vā ajjhattaṃ dhammavicaya-sambojjhaṅgaṃ ... santaṃ vā ajjhattaṃ viriyasambojjhaṅgaṃ ... santaṃ vā ajjhattaṃ pītisambojjhaṅgaṃ ...santaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ ...santaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ ...santaṃ vā ajjhattaṃ upekhāsambojjhaṅgaṃ…… tañ-ca pajānāti*

[183] On the exposition of these causes, see Ps I 290–299. Also cf. Sīlānanda, 1990, pp. 124–139; Soma, 1981, pp. 134–149.

(*vijjāvimutti*).[184] How the practice of *satipaṭṭhāna* fulfills the seven enlightenment factors is illustrated in detail in SN 54:13 (V 331 ff.): the practice of any of the four *satipaṭṭhānas* arouses the enlightenment factor of mindfulness, which brings out naturally the remaining six factors in sequence.[185] In other words, the remaining six enlightenment factors come to grow and increase along with the development of mindfulness.

The fact that the seven enlightenment factors are closely related to insight meditation is documented in SN 46:30, according to which, the Udāyi announced that he had obtained the path leading to arahantship, that is, the seven enlightenment factors, through contemplating "the surge and decline" (*ukkujjāvakujja*) of the five aggregates subject to clinging.[186] The fact that the "enlightenment factor of concentration" is developed through *satipaṭṭhāna* insight meditation is worthy of special attention.[187] According to SN 46:52, the enlightenment factor of concentration (derived from insight meditation) is of two types: one with *vicāra* and *vitakka* (i.e. the first *jhāna*) and the other without (i.e. the second, third, and fourth *jhāna*).[188] Taken together, SN 46:30 and SN 46:52 support my argument in Chapter Two (§2.1.2) that the scheme of the four *jhānas* might have been applied in the *Nikāyas* not only to the concentration obtained through serenity meditation but also to the concentration obtained through insight meditation.

According to SN 46:53, except for the enlightenment factor of mindfulness, whose development is beneficial at any time and on all occasions, the remaining six enlightenment factors

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[184] SN V 73,23-24: *Cattāro kho kuṇḍaliya satipaṭṭhānā bhāvitā bahulīkatā satta-bojjhaṅge paripūrentī ti*. Also cf. AN V 116,10-11: *cattāro satipaṭṭhānā paripūrā satta bojjhaṅge paripūrenti*.

[185] According to SN 46:3, another way to arouse the enlightenment factor of mindfulness is to recollect (*anussarati*) and think over (*anuvitakketi*) the teachings learned from accomplished teachers. The *Vibhaṅga* relates the enlightenment factor of mindfulness to remember what has been done and said long before: *Idha bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatam pi cirabhāsitam pi saritā anussaritā.* (Vibh 227,6-7).

[186] SN V 89,8–90,16.

[187] *Samatha* meditation also has its own seven enlightenment factors. Vism 130–135 describe how to use the seven factors wisely when practicing *kasiṇa* meditation. According to SN V 95,27-35, even listening to the *dhamma* attentively may temporarily abandon the five hindrances and generate the seven enlightenment factors. Several *sutta*s also describe the development of *samatha* meditation (e.g. development of *mettācetovimutti* at SN 46:54) accompanied by the seven enlightenment factors. The commentary, Spk III 172,12-16, however, explains that the enlightenment factors are developed through insight meditation with the loving-kindness *jhāna* as its meditation object. For the relation of *samatha jhāna* and *bojjhaṅga*, also see Gethin (1992, pp. 170–172, 180).

[188] SN V 111,21-24: *Yad api bhikkahve savitakko savicāro samādhi tad api samādhisambojjhaṅgo, yad api avitakko avicāro samādhi tad api samādhisambojjhaṅgo samādhisambojjhaṅgo ti iti hi hidam uddesam āgacchati.*

should be developed in a timely, not untimely manner depending on whether one's mind is sluggish or excited. It is proper to develop the factors of tranquility (*passaddhi*), concentration (*samādhi*) and equanimity (*upekkhā*) when one's mind becomes excited, not sluggish; and it is equally proper to develop the factors of discrimination of *dhamma* (*dhammavicaya*), energy (*viriya*) and rapture (*pīti*) when one's mind becomes sluggish, not excited.[189] This suggests that besides from being the ground from which the remaining six factors grow, the enlightenment factor of mindfulness also functions as a supervisor to keep the remaining factors under surveillance.

§3.6.5 The Contemplation of the Four Noble Truths

The last practice of the fourth *satipaṭṭhāna* is the contemplation of the four noble truths, which is also a form of insight meditation. The instructions for it are the following:

> Here, a *bhikkhu* knows as it really is, "This is *dukkha*"; he knows as it really is, "This is the origin of *dukkha*"; he knows as it really is, "This is the cessation of *dukkha*"; he knows as it really is, "This is the way leading to the cessation of *dukkha*".[190]

The four noble truths are usually taken to be the most fundamental doctrine taught by the Buddha; the realization of these truths is said to be the ultimate goal for the Buddha's disciples.[191] The Buddha is called the "perfectly enlightened one" (*sammāsambuddha*) simply because he has been awakened to these noble truths.[192] Nevertheless, the journey to penetrate the four noble truths is not easy but full of challenges, and thus requires a lot of effort and enthusiasm from meditators.[193] The

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189 According to the *Abhidhamma* method (*abhidhammabhājaniya*) in the *Vibhaṅga* , the seven enlightenment factors are confined to the supramundane state of consciousness (Vibh 229,12-20), yet this interpretation surely is not applicable to SN 46:53. For a detailed exposition on the timely development of a specific enlightenment factor, see Kuṇḍalābhivaṃsa (2004, pp. 121–144).

190 MN I 62,21-24: *Idha bhikkhave bhikkhu idaṃ dukkhan ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti.*

191 Cf. SN 56:3 (V 415,5-24); SN 56:4 (V 415,25–416,14).

192 Cf. SN 56:23 (V 433,20-22): *Imesaṃ kho bhikkhave catunnam ariyasaccānaṃ yathābhūtam abhisambuddhattā Tathāgato arahaṃ sammāsambuddho ti vuccati*. Also cf. SN 56:24 (433,26–434,18).

193 SN V 440,10-14: *Ādittaṃ bhikkhave celaṃ vā sīsaṃ vā ajjhupekkhitvā amanasikaritvā anabhisametānam catunnam ariyasaccānam yathā bhūtam abhisamayāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appativānī ca sati ca sampajaññañ ca karaṇīyaṃ*. Also cf. SN 56:45.

fundamental form of *dukkha*, suffering, or unsatisfactoriness from which aging, illness, death etc. manifests are the "five aggregates subject to clinging" according to SN 46:13;[194] and the "six internal bases" according to SN 46:14[195]. This explanation indeed makes the contemplation of *dukkha* almost equivalent to the second and third practices of the contemplation of *dhammas*. All in principle aim to know the mental and physical phenomena as they really are. The second noble truth, the origin of *dukkha* is identified with "craving" (*taṇhā*); the cessation of craving constitutes the third truth, "cessation of suffering"; and the way leading to its cessation is the "noble eightfold path".[196]

The time when one penetrates the four noble truths for the first time is usually taken by the *suttas* to be the time of realizing stream-entry.[197] Understood in this way, successful contemplation of the four noble truths becomes impossible for meditators who are still worldlings (*puthujjana*). To resolve this problem, Mahāsi Sayādaw suggests that while the contemplation of the first noble truth is done by personal observation, the contemplation of the last two noble truths "is accomplished simply by hearing that the two truths are wonderful and arousing desire to know and attain them".[198] However, the contemplation of all four noble truths will becomes possible for ordinary worldlings if the interpretation of the *Visuddhimagga* (631–632) is followed, such that the four noble truths become first apparent when one develops the knowledge of rising and passing away (*udayabbayañāṇa*). Mahāsi Sayādaw, probably using this interpretation provided by the *Visuddhimagga*, gives a practical explanation in accordance with the *Dhammacakkappavattana Sutta* (SN 56:11) on how insight meditators contemplate the four noble truths at every occurrence of insight observation.[199] Nevertheless, the contents of the third and fourth noble truths when realized by worlding meditators are probably more superficial than those realized by noble ones (*ariya*) such

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194 SN V 425,16-17.

195 SN V 426,6-7: *Katamañca bhikkhave dukkham ariyasaccaṃ. Cha ajjhattikāni āyatanāni tissa vacanīyaṃ.*

196 Cf. SN V 421.

197 Bodhi (CDB 1521) says "The first penetration of the Four Noble Truths occurs with the breakthrough to the Dhamma, which marks the attainment of stream-entry."

198 Sīlānanda, 1990, p. 166.

199 Knowing the nature of imperrmanence etc. of whatever mental or physical phenomenon, one accomplishes the task of the contemplation of the first noble truth. No craving arises when one is contemplating the nature of impermanence etc. This fulfills the task of the contemplation of the second noble truth. The contemplation of the third noble truth is done when a momentary cessation of craving is achieved at each instance of observation. In every act of observation, the eightfold path of *vipassanā* is developed. This accomplishes the task of the contemplation of the fourth noble truth. See Mahāsi, 2000d, pp. 204–206. Also cf. Kuṇḍalābhivaṃsa, 2004, pp.177–179.

as stream-enterers.

§3.7 *Satipaṭṭhāna*, *Vipassanā*, and the Only Way

According to our analysis above, all twenty one meditation techniques are insight meditation subjects (*kammaṭṭhāna*). Among them, the "attention to the repulsiveness of the body" and the "nine cemetery contemplations" are necessarily related to *samatha* meditation, while the remaining *satipaṭṭhāna* techniques can be practiced in the form of pure insight meditation. The Pāli commentary on the *Satipaṭṭhāna Sutta* supports our suggestion that most of these twenty-one practices fall in the category of insight meditation subject. However, the "mindfulness of breathing" and the "attention to repulsiveness" are considered by the commentary of the *Satipaṭṭhāna Sutta* as *samatha* meditation subjects that lead to "full absorption" (*appanā*).[200] Even though these two meditation subjects at their initial stage may be taken as serenity meditation, since the *Satipaṭṭhāna Sutta* explicitly requires meditators to contemplate the nature of rising and passing away when each meditative practice comes to its advanced stage, the "mindfulness of breathing" and the "attention to repulsiveness" can be viewed as an insight meditation subject as a whole.

Recently, many scholars have given detailed discussions on the Pāli term *ekāyana magga*, an appellation given to the *satipaṭṭhāna* practice. Some scholars consider the translation "the only way" made by earlier scholars to be a problematic and incorrect translation for the Pāli term *ekāyana magga*.[201] Here I am more interested in discussing the possible grounds, theoretical and textual, for calling *satipaṭṭhāna* "the only way". The question that needed to be explained is in what

[200] Ps I 301,$_{10-16}$: *Ettāvatā anâpānaṃ catu-iriyāpathaṃ catusampajaññaṃ dvattiṃsâkāraṃ catudhātuvavatthānaṃ nava sīvathikā, vedanânupassanā, cittânupassanā, nīvaraṇapariggaho, khandhapariggaho, āyatanapariggaho, bojjhaṅgapariggaho, saccapariggaho ti ekavīsati kammaṭṭhānāni vuttāni, yesu anāpānaṃ dvattiṃsâkārṃ nava sīvathikā ti ekādasa appanākammaṭṭhānāni honti*. Vism 240,$_{12-19}$: *Tattha yasmā iriyāpathapabbaṃ catusampajaññapabbaṃ dhātumanasikārapabban ti imāni tīṇi vipassanāvasena vuttāni. Nava sīvathikapabbāni vipassanāñāṇesu yeva ādīnavānupassanāvasena vuttāni; yā pi c' ettha uddhumātakādisu samādhibhāvanā ijjheyya, sā asubhaniddese pakāsitā yeva. Ānāpānapabbaṃ pana paṭikūlamanasikārapabbañ ca imān' ev' ettha dve samādhivasena vuttāni.* Also cf. Vibh-a 268,$_{17-18}$; 269,$_{20-21}$; 285,$_{13-14}$, according to which, pure insight only (*suddhavipassanāva*) is expounded in the sections of contemplations of feelings, mind, and dhammas (only hindrances and enlightenment factors are mentioned in *Vibhaṅga*).

[201] Cf. Gethin, 1992, pp. 59–66; Anālayo, 2003, pp. 27–29 (dirct way); Kuan, 2004, pp. 203–206 (point of convergence); Sujato, 2006, pp. 177–186 (leading to unification (of mind)); Nattier, 2007.

sense the four *satipaṭṭhānas* deserve the designation: "the only way". For example, the four *satipaṭṭhānas* do occupy a unique incomparable place among the thirty-seven *dhammas* that contribute to enlightenment (*bodhi-pakkhiyā dhammā*). Gethin has pointed out:

> It is really only with the material associated with the full description of the *satipaṭṭhānas* that any concrete idea of the basic practice of the *bhikkhu* might be obtained; it is really only from this material that one might form an idea of how the *bhikkhu* might be expected to set about beginning his progress along the path. In other words, with the four *satipaṭṭhānas* we have the nearest thing in the four Nikāyas to basic general instruction in Buddhist '[meditation] practice' or *yoga*. As I hope will become clear, the remaining sets concern rather more exclusively what actually issues from that meditation practice and how it progress —not that these elements are absent from the account of the *satipaṭṭhānas*.[202]

According to Gethin's words, among the thirty-seven *bodhi-pakkhiyā dhammā* only from the material related to *satipaṭṭhāna* can we find the practical instructions on how a practitioner should begin his own meditation practice. This unique characteristic of the material related to *satipaṭṭhāna* must reflect the unique position of *satipaṭṭhāna* in the Buddhist soteriological system. In other words, *satipaṭṭhāna* might be said to be "the only way" in the sense that with the four *satipaṭṭhānas* we know how a *bhikkhu* begins Buddhist meditation.

Further, considering that the four *satipaṭṭhānas* are as a whole equivalent to insight meditation, and that only insight meditation — whether combined with *samatha* meditation or not— can lead to liberation, it might not be completely without ground for some scholars[203] to suggest that *satipaṭṭhāna* does deserve such an appellation as "the only way". The suggestion that *satipaṭṭhāna* is the only path in fact might gain support from a *sutta* in the *Satipaṭṭhāna-saṃyutta*, i.e. SN 47:12, where it is said that just as every creature enters or leaves a frontier city through its only single gate (*ekadvāra*), so also the Buddhas of the past, present and future attain the unsurpassed perfect enlightenment through the practice of *satipaṭṭhāna* meditation.[204]

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[202] Gethin, 1992, p. 66.

[203] Soma, 1981, p.17 (the only way); Horner, 1976, p. 71 (this one way); Rhys Davids, 1977, p.327 (the one and only path)

[204] SN V 160,$_{28}$–161,$_{11}$: *Ye pi te bhante ahesuṃ atītam addhānaṃ arahanto sammāsambuddhā sabbe te bhagavanto pañcanīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catusu satipaṭṭhānesu suppatiṭṭhitacittā sattabojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhiṃsu. Ye pi te bhante bhavissanti anāgatam addhānaṃ arahanto sammāsambuddhā sabbe te bhagavanto pañcanīvaraṇe pahāya cetaso upakkilese*

It should be noted that the Sanskrit parallel of *ekāyana magga* was indeed translated as "the only way" at least once in the *Saṃyukta-āgama*, in a parallel to SN 47:18, viz. SĀ^2 10. It is said there:

> There is only one way that is able to purify beings, dispel suffering and sorrow, destroy unwholesome evil *kamma*, and bring the benefits of the true *dhamma*—what is meant is the four *satipaṭṭḥānas*.[205]

This translation is not without textual support, since we find similar interpretation in some exegetical literature of Indian Buddhist schools. First, it is interesting to note that an exegetical passage on the four *smṛtyupasthānas* in the section of *Vastusaṃgrahanī* (攝事分 *Sheshi-fen*) in the *Yogācārabhūmiśāstra* (瑜伽師地論 *Yuqie-shidi-lun*) interprets the meaning of the Sanskrit parallel of *ekāyana magga* as "the only way":

> It should be understood: except for these four *satipaṭṭhānas*, there exists no other path or object. Through such a path or such objects, one exhausts the taints and attains *nibbāna*. Because there is no second path for purification, it is said that there is just the only one path that leads to [*nibbāna*].[206]

According to this passage, besides body, feeling, mind and *dhamma*, there are no other objects for practitioners to observe, and besides these four *satipaṭṭhānas* there is no other path for purification of mind.

Also in the *Mahāvibhāṣāśāstra* (T27, no. 1545), where *ekāyana magga* is translated as "one-going path" (一趣道), we find various ways to interpret the term in question. Among them, some indicate clearly that the *satipaṭṭhāna* meditation is the exclusive only path in one or another sense. One interpretation says, "It is named one-going path because there is only one path, that is,

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paññāya dubbalīkaraṇe, catusu satipaṭṭhānesu suppatiṭṭhitacittā sattabojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhissanti. Bhagavā pi bhante etarahi arahaṃ sammāsambuddho pañcanīvaraṇe pahāya, cetaso upakkilese paññāya dubbalīkaraṇe, catusu satipaṭṭhānesu suppatiṭṭhitacitto sattabojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambuddho ti.

205 T2, 410b,12-14: 唯有一道，能淨眾生，使離苦惱，亦能除滅不善惡業，獲正法利，所言法者，即四念處.

206 T30, 859a,2-4: 應知：除此四種念住，更無有餘不同分道或所緣境，由此道、此境，能盡諸漏，獲得涅槃，由無第二清淨道故，說純有一能趣正道.

the *ariya path*"[207] This claim does not give any explanation. The following two interpretations do explain in what sense *satipaṭṭhāna* is the only path. The second interpretation cites the SĀ 965 (T2, 247c,14–248a,15), a parallel to AN 10:95, which contain the same simile as SN 47:18 above, and says: "All sentient beings, whether entered or not enter yet the final *nibbāna*, go through this path rather than other path, since it goes to one single palace gate it is named one-going path. (諸有情類，已般涅槃，未般涅槃，皆由此道，不依餘道。是故，以能趣一解脫宮門，故名一趣道) "[208] Another interpretation explains that since the *satipaṭṭhāna* opposes heretic paths so it is called one-going path, and states that "there is only one single true path, that is, the four *satipaṭṭhānas* (真道唯一，謂四念住)".[209]

Thus, it is clear that even in the ancient time some Buddhists in India already gave *satipaṭṭhāna* the exclusive highest position among the Buddhist meditative practices. Nevertheless, it should be emphasized that such exclusive interpretation was not universally acknowledged since there are other different interpretations mentioned in various Buddhist exegetical literature.

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207 T27, 943b,2-3: 以但有一道故名一趣道，則聖道.

208 T27, 943c,2-14: 能趣一解脫宮門，故名一趣道。此中應引《嗢底迦經》所說喻，如彼說：『佛告嗢底迦：如國邊城，其牆堅厚，卻敵樓櫓、埤埵、寮窗並皆嚴備，唯有一門，委一人捉，其人聰慧，多聞善習，應入者聽，不應者止。彼每巡城察之，乃至不見獸往來處，況餘門耶？嗢底迦當知！彼守門者，雖不知日日有爾所有情入城出城，然其定知諸有入出皆由此門，不從餘門。』如是如來雖不作意知，爾所有情已般涅槃，爾所有情當般涅槃，然其定知，諸有情類，已般涅槃，未般涅槃，皆由此道，不依餘道。是故，以能趣一解脫宮門，故名一趣道.

209 T27, 943c,2: 能對治異道，故名一趣道。謂諸外道，或執不食為道，或執隨日轉為道，或執臥灰、飲風、服水、茹菜噉果、裸形、麤衣、臥不平等，各以為道。佛為對治彼異道，故說一趣道。此意義言，彼種種道皆非真道，但是惡邪妄道，是不善士所習近道，非諸善士所習近道。所以者何？真道唯一，謂四念住。

Part II

The Study of *Sukkhavipassaka* in the Pāli Commentarial Literature

Chapter Four
What Is *Sukkhavipassaka*?

The term *sukkhavipassaka* and its synonyms, *vipassanāyānika*, *suddhavipassaka*, and *suddhavipassanāyānika*, are Pāli terms specific to the commentarial literature. In this chapter, I focus on references to them in the Pāli commentaries in order to investigate thoroughly the doctrine of *sukkhavipassaka* in the Theravāda commentaries. Section §4.1 discusses the definitions of *sukkhavipassaka* ("dry-insight practitioner") as well as its synonyms. Section §4.2 tries to clarify the concentration utilized by a *sukkhaviassaka* as a basis for developing insight knowledge. Section §4.3 explores the meditation subject that dry-insight practitioners use to undertake their practice of insight meditation. The distinct differences between a *sukkhavipassaka* and a *samathayānika* in terms of their practice of insight meditation are also discussed.

§4.1 The Definition of *Sukkhavipassaka*

The Pāli term *sukkhavipassaka* is a compound word that can be analyzed into *sukkha* + *vipassa* + *ka*. The meaning of *sukkha* is "dry, dried up";[1] *vipassa* is an action noun derived from the verb *vipassati*, which means "to see" or "to have insight"; and -*ka* is a *taddhita* suffix, which forms an adjective or a noun.[2] Thus, the term *sukkhavipasska* can be rendered as "one of dry-insight" or "dry-insight practitioner". A synonym of *sukkhavipassaka* is *vipassanāyānika*, which can be analyzed into *vipassanā* + *yāna* + -*ika*. Here, *vipassanā* means "insight" and *yāna* "vehicle", while –*ika* is a *taddhita* suffix to indicate in this context possession.[3] Thus, the term *vipassanāyānika* may be translated as "one who has insight as his/her vehicle" or "one with an insight-vehicle." Another synonym of *sukkhavipassaka* is *suddhavipassanāyānika*. With the adjective *suddha* qualifying the noun *vipassanā*, it could be translated as "one who has pure insight as his/her vehicle" or "one with the pure-insight-vehicle." The last synonym of *sukkhavipassaka* is *suddhavipassaka*, for which the translation can be "pure-insight practitioner."

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[1] PED s.v. *sukkha*.

[2] On the usage of the *taddhita* suffix, -*ka*, see Duroiselle, 1997, p.149; Warder, 1974, pp. 187–188, 253.

[3] On the usage of the *taddhita* suffix, -*ika*, see Duroiselle, 1997, pp. 147–148.

All these four synonyms occur in the works of Buddhaghosa.[4] Among them, the term *sukkhavipassaka* is employed by commentators much more frequently than the remaining three terms; the frequency of *vipassanāyānika* is second only to that of *sukkhavipassaka*. The term *suddhavipassanāyānika* occurs only four times in the commentaries and subcommentaries of the Canon: once in the *Visuddhimagga* and thrice in its subcommentary, the *Visuddhimagga Mahāṭīkā*; while the term *suddhavipassaka* occurs only once in the *Visuddhimagga* (589).

Among the Pāli exegetical texts, the *Visuddhimagga* is especially renowned for its detailed elaborations of various meditative techniques. Considering the importance of the doctrine of the *sukkhavipassaka* in the Theravāda Buddhism, I feel a little surprised that the *Visuddhimagga* mentions such terms as *sukkhavipassaka* and *suddhavipassanāyānika*, but does not explain their meaning nor the reason why the noun *vipassa(nā)* ("insight") is qualified by adjectives *sukkha* ("dry") and *suddha* ("pure"). In fact, there is no explanation or definition at all for the term *sukkhavipassaka* or its synonyms in the commentaries by Buddhaghosa. The mere occurrence of these terms in Buddhaghosa's works without explanation seems to suggest that these terms were self-explaining to their readers and thus there is no need for further exposition. The reason why the term "insight" is qualified by "dry" or "pure" cannot be found until the works by Dhammapāla.[5]

A definition for the term *sukkhavipassaka* is found in the subcommentary on the *Sumaṅgalavilāsinī*:

> **Dry-insight practitioner**: the one whose insight is dry, rough or im-moist because of the lack of the moisture of serenity meditation is a **dry-insight practitioner**.[6]

The definition for the term *suddhaavipassanāyānika* can be found in the *Visuddhimagga-mahāṭikā* by Dhammapāla:

> Among them, one with serenity vehicle settles in insight through the entrance of serenity; but one with insight-vehicle settles in insight, not relying on serenity. Therefore, he [i.e. Buddhaghosa] says "one with pure-insight-vehicle." The meaning is that he has the insight

[4] On Buddhaghosa, see PL 120–130; Adikaram, 1946, pp. 1–8.

[5] On the date of Dhammapāla and his works, see De Silva, 1970, pp. xli–lv; PL 133–137, 148–149; HPL §§ 272–286, §360, §364.

[6] Sv-pṭ II 152,$_{20\text{-}21}$: ***Sukkhavipassako*** *ti samathabhāvanāsinehâbhāvena sukkhā lūkhā asiniddhā vā vipassanā etassâti* ***sukkhavipassako***. Similar definition can be found in the *Sāratthadīpanī* by Sāriputta of the twelfth century. Sp-ṭ I 345^{CS}: *samathabhāvanāsinehābhāvena sukkhā lukhā asiniddhā vipassanā etesanti* ***sukkhavipassakā***.

vehicle that is not mixed with serenity meditation.[7]

According to the Pāli passages quoted above, the reason why a dry-insight practitioner's insight (*vipassa*) is qualified by the adjective "dry" (*sukkha*) is that his insight meditation is devoid of the moisture of serenity meditation. Similarly, the reason why a *suddhavipassanāyānika's* insight is described as "pure" (*suddha*) is that his insight meditation is not mixed up with serenity meditation. In order to understand these definitions, it is necessary to delimit the definition of *samatha*. As mentioned in Introduction 4.4, the term *samatha* occurs very often together with *vipassanā* as a pair in the *Nikāyas*, but it is never defined. The Pāli commentaries provide a range of definitions. *Samatha* can refer to the "eight attainments" in its narrowest sense. In some cases, it includes access concentration (*upacārasamādhi*), which still belongs to sensual sphere (*kāmāvacara*).[8] In the loosest sense, it simply denotes "one-pointedness of mind" or "concentration".

A passage from the *Visuddhimagga-mahāṭīkā* of Dhammapāla suggests that the term *samatha* in the context of defining *sukkhavipassaka* should be taken as the "eight attainments together with access concentration".

> … serenity is the vehicle, so it is the serenity-vehicle; one who possess it is a "serenity-vehicle practitioner". This is a name for those who practise insight after having abided in either *jhāna* or the access to *jhāna*.[9]

According to this passage, one who practises insight after having attained access concentration is not called *sukkhavipassaka* but *samathayānika*. It follows that the term *sukkhavipassaka* and its synonyms refer only to those who develop insight with neither the eight attainments (*samapatti*) nor "access concentration" (*upacārasamādhi*). Dhammapāla's commentary on the *Theragāthā* goes further to point out that the concentration that a dry-insight practitioner possesses as a basis to develop insight meditation is designated as *khaṇikasamādhi* ("momentary concentration"):

> And, those who, after having abided just in momentary concentration, establish insight and attain the highest path are named *sukkhavipassaka* because from the beginning and through

[7] Vism-mhṭ II 351[CS]: *Tattha samathayānikassa samathamukhena vipassanābhiniveso, vipassanāyānikassa pana samathaṃ anissāyāti āha* ***suddhavipassanāyāniko****ti, samathabhāvanāya amissita- vipassanāyānavāti attho.*

[8] Vism 88,30-31: *Tattha sabbāpi upacārekaggatā kamāvacaro samādhi.*

[9] Vism-mhṭ II 350[CS]: *... samathova yānaṃ samathayānaṃ, taṃ etassa atthīti samathayāniko. Jhāne, jhānūpacāre vā paṭṭhāya vipassanaṃ anuyuñjantassa etaṃ nāmaṃ.*

> the middle [of their practice], their insight has been dry due to the absence of any connection with the *jhāna* factors born from concentration in *vipassanā*.[10]

Although Buddhaghosa does not give a definition for the term *sukkhavipassaka* or its synonyms, a passage from the *Papañcasūdanī*, which mentions of two kinds of "meditation methods" (*bhāvanānaya*), seems to indicate that Buddhaghosa, like Dhammapāla holds a *sukkhavipassaka* to be one who develops insight having attained neither "access concentration" (*upacārasamādhi*) nor "absorption concentration" (*appanāsamādhi*) through serenity meditation. The commentarial passage reads as follows:

> **Meditation method**: one develops insight preceded by serenity; the other develops serenity preceded by insight. How? Herein, one first arouses either access concentration or absorption concentration—this is serenity—then he sees that concentration and those states connected with it are impermanent etc.—this is insight. In this way, serenity comes first, and insight comes later. ….
>
> Herein, the other one sees the five aggregates subject to clinging as impermanent etc. without having aroused even the serenity mentioned above—this is insight. Then when his insight is completed, the one-pointedness of his mind arises due to its object being the relinquishing of those states [= *nibbāna*] rising there [i.e. at the moment of noble path]—this is serenity. In this way, insight comes first, and serenity comes later. ...[11]

Since the second type of person develops insight without attaining even access concentration, it is clear that the second type of person refers to a dry-insight practitioner while the first type to a serenity-vehicle practitioner. This understanding is corroborated by the *Papañcasūdanī's*

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[10] Th-a III 208,38–209,3: *Ye pana khaṇikasamādhi-matte ṭhatvā vipassanaṃ paṭṭhapetvā adhigata-agga-maggā, te ādito antarantarā ca samādhi-jena jhān'aṅgena vipassanâbbhantara-paṭisandhānānaṃ abhāvā sukkhā vipassanā etesan ti sukkhavipassakā nāma.*

[11] Ps I 108,21–108,27: ***Bhāvanānayo*** *ti koci samathapubbaṅgamaṃ vipassanaṃ bhāveti, koci vipassanāpubbaṅgamaṃ samathaṃ. Kathaṃ? Idh' ekacco paṭhamaṃ upacārasamādhiṃ vā appanāsamādhiṃ vā uppādeti, ayaṃ samatho. So tañ ca taṃsampayutte ca dhamme aniccâdīhi vipassati. Ayaṃ vipassanā. Iti paṭhamaṃ samatho, pacchā vipassanā, tena vuccati samathapubbaṅgaṃ vipassanaṃ bhāvetī ti.*

Ps I 108,32–109,5: *Idha pan' ekacco vuttappakāraṃ samathaṃ anuppādetvā va pañcupādānakkhandhe aniccâdīhi vipassati. Ayaṃ vipassanā. Tassa vipassanāpāripūriyā tattha jātānaṃ dhammānaṃ vossaggârammaṇatā uppajjati cittassa ekaggatā. Ayaṃ samatho. Iti paṭhamaṃ vipassanā pacchā samatho, tena vuccati vipassanāpubbaṅgamaṃ samathaṃ bhāvetī ti.*

subcommentary,[12] which adds that although the second type of person does not have "access concentration" he does acquire "momentary concentration" when he starts to see the three characteristics of the five aggregates:

> The phrase "**without having aroused even**" excludes, through an emphasis [of *eva*], access concentration instead of momentary concentration. Indeed, insight does not arise without momentary concentration.[13]

How momentary concentration is different from access concentration will be discussed in more detail below in section §4.2. Here, it suffices to point out that from the passages quoted above, it seems that in the opinions of both Buddhaghosa and Dhammapāla, a dry-insight practitioner does not obtain even access concentration before his development of insight, and at least for Dhammapāla, the minimum concentration that functions as a basis for developing insight is momentary concentration. In other places, however, Dhammapāla seems to adopt a looser definition for the term *sukkhavipassaka*, which allows a meditator with access concentration as a basis for developing insight to be called a dry-insight practitioner. In the *Visuddhimagga-mahāṭīkā*, Dhammapāla states:

> One who has pure insight as his vehicle and does not obtain *jhāna* is a dry-insight practitioner. He is called "dry-insight practitioner" because his insight is dry and rough in the sense that his insight is not lubricated by the moisture of *jhāna*.[14]

Here, the experience of *jhāna*, i.e. form-sphere *jhāna*, becomes the criterion to decide whether or not one's insight is "dry". That the access concentration is not excluded has an implication that even if one develops insight after having obtained access concentration, one can still be called a "dry-insight practitioner". A similar definition of *sukkhavipassaka* is found in Sāriputta's subcommentary on the *Manorathapūraṇī*:[15]

> Those who abide in pure insight and attain the highest fruit without the moisture of *jhāna* at a prior stage [of the path] are dry-insight practitioners by name. But it should not be said that

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[12] Ps-pṭ I 204[CS]: *Tattha paṭhamo samathayānikassa vasena vutto, dutiyo vipassanāyānikassa*.

[13] Ps-pṭ I 204[CS]: ***Samathaṃ anuppādetvāvā****ti avadhāraṇena upacārasamādhiṃ nivatteti, na khaṇikasamādhiṃ. Na hi khaṇikasamādhiṃ vinā vipassanā sambhavati*.

[14] Vism-mhṭ II 474[CS]: *ajhānalābhī sudhavipassanāyānikova sukkhavipassako. So hi jhānasinehena vipassanāya asiniddhabhāvato sukkhā lūkhā vipassanā etassāti sukkhavipassakoti vuccati.*

[15] On Sāriputta and his works, see Pecenko (1997) and HPL §§ 372–377.

there is no *jhāna* moisture at the moment of the [supramundane] path.[16]

In this passage, *jhāna* is mentioned as the criterion in distinguishing a dry-insight practitioner from one with the serenity vehicle, and access concentration is not mentioned. This suggests that even if one develops insight after having attained access concentration, still he is called *sukkhavipassaka*. It is worthy of note that the quotation also makes explicit that for dry-insight practitioners, their insight can be said to lack for the moisture of *jhāna* only at the stage of mundane path (*lokiyamagga*); at the stage of the supramundane path, there is no lack of moisture of *jhānas* since there exists the supramundane *jhāna* that has *nibbāna* as its object.[17]

In a passage from the commentary on the *Paṭisambhidāmagga*, *upacārajjhāna* is explicitly assigned to dry-insight practitioners as the minimum level of concentration required for development of insight knowledge:

> **He has realized by touching, thus he is a Body-Witness**: He realizes *nibbāna* by touching the touch of access *jhāna* if he is a dry-insight practitioner, by touching the touch of the form-sphere or formless *jhāna* if he obtains the form-sphere or formless *jhāna*.[18]

In this way, in the Pāli exegetical literature, there are two kinds of definition for *sukkhavipassaka*: one has the lack of form-sphere *jhāna* as its criterion, while the other has the lack of access concentration as its criterion. The fact that there are two kinds of definition for the term *sukkhavipassaka* is also borne out by the *Sārasaṅgaha*, a compendium book of Theravādin doctrines, written by Siddhattha Thera around the 13th –14th centuries:[19]

> The purification of the mind, for a serenity-vehicle practitioner, is the eight attainments

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[16] Mp-ṭ II 98–99[CS]: *pubbabhāge jhānasinehābhāvena kevalāya vipassanāya ṭhatvā aggaphalappattā sukkhavipassakā nāma, maggakkhaṇe pana jhānasineho natthī'ti na vattabbo.*

[17] Indeed, according to the *Visuddhimagga*, dry-insight practitioners, like "those who obtain *jhāna* but do not use it as a basis for developing insight" and "those who use *jhāna* as a basis for developing insight and contemplate miscellaneous formations" have the supramundane path which is of the first *jhāna*. Vism 666,34–667,2: *vipassanāniyamena hi sukkhavipassakassa uppannamaggo pi samāpattilābhino jhānaṃ pādakaṃ akatvā, uppannamaggopi paṭhamajjhānaṃ pādakaṃ katvā, pakiṇṇakasaṅkhāre sammasitvā uppāditamaggo pi paṭhamajjhānikā va hoti*. CSCD reads *paṭhamajjhāniko va hoti* for *paṭhamajjhānikā va honti*. Also cf. As 228; Ps-pṭ I 202[CS].

[18] Paṭis-a III 563,14-17: ***Phuṭṭhattā sacchikato ti kāyasakkhī*** *ti sukkhavipassakatte sati, upacārajjhānaphassassa rūpārūpajjhānalābhitte sati rūpārūpajjhānaphassassa phuṭṭhāttā nibbānaṃ sacchikato ti kāyasakkhī nāma*.

[19] For an introduction to the *Sārasaṅgaha* see Naniwa, 1998, pp. 1–14.

> together with access concentration. But, for a practitioner with the insight-vehicle, it is just the access concentration, or when access concentration is absent, it is momentary concentration.[20]

In the opinion of Siddhattha, for dry-insight practitioners, the purification of the mind is either access or momentary concentration. In other words, the dry-insight practitioner is of two types: one with access concentration and the other with momentary concentration as the minimum concentration for the development of insight knowledge. And, it follows that the criterion in differentiating a dry-insight practitioner (*sukkhavipassaka*) from a serenity-vehicle practitioner (*samathayānika*) lies just in the experience of form-sphere *jhāna*.

The pioneer in the revival movement of insight meditation in 20th century Burma, Ledi Sayādaw, seems to consider *jhāna* attainment as the final criterion in deciding whether or not one's "insight" is dry and pure. It is said in Ledi Sayādaw's Pāli work, the *Anudīpanīpāṭha*: "Those who have pure insight vehicle are the practitioners with pure insight-vehicle. **Pure**: not mixed with *samatha jhāna*".[21] This looser definition, using the lack of form-sphere *jhāna* as a criterion, is adopted by a well-known *dhamma* descendant of Ledi Sayādaw, U Ba Kin of Burma, who instructs meditators to practise insight meditation after they obtain access concentration through the mindfulness of breathing; he still names such meditators as *sukkhavipassaka*.[22]

To conclude the discussion on the definitions of *sukkhavipassaka*, it appears a *sukkhavipassaka* is one who develops insight without having obtained any form-sphere *jhāna*; therefore even one who develops insight knowledge after having attained access concentration through serenity meditation could be called a *sukkhavipassaka*.

§4.2 Access Concentration and Momentary Concentration

In order to understand the meanings of the term *sukkhavipassaka* more accurately, access and

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[20] *Sārasaṅgaha* 107,38-40: *Cittavisuddhi nāma samathayānikassa sa-upacārā aṭṭhasamāpattiyo, vipassanāyānikassa pana kevalam upacārasamādhi vā tasmim asati khaṇikasamādhi vā.*

[21] *Anudīpanīpāṭha* 63[CS]: *suddhaṃ vipassanāyānaṃ yesaṃ te suddhavipassanāyānikā.* ***suddaṃ****ti samathajjhānena asammissaṃ*.

[22] On U Ba Kin's teachings on the development of access concentration, see King (1992, pp. 110, 125–132), King (1964, pp. 210–211) and Confalonieri (2003, p. 194).

momentary concentration—two types of concentration that a dry-insight practitioner has as a basis for developing insight knowledge, that is, access concentration and momentary concentration—should be investigated in more detail.

§4.2.1 Access Concentration

Differing from the so-called "absorption concentration" (*appanāsamādhi*), which may be form-sphere (*rūpāvacara*), formless (*arūpa*) or supramundane (*lokuttara*), "access concentration" is inevitably concentration of the sense sphere (*kāmāvacara*).[23] In the *Visuddhimagga* Buddhaghosa mentions various ways to obtain the access concentration:

> Access concentration is the unification of mind obtained through the following [meditation subjects], i.e. the six recollections, mindfulness of death, recollection of peace, perception of the repulsiveness in nutriment, and the analysis of the four elements, and it is also the unification that precedes "absorption concentration".[24]

According to this passage, access concentration can be divided into two types: that obtained through the practice of the ten meditation subjects that at most lead to access concentration; and that obtained through the practice of the remaining thirty meditation subjects that lead up to various levels of absorption concentration.[25] Both of these two types of access concentration are able to overcome the five hindrances temporarily and bring forth the five *jhāna* factors.[26]

It should be noted that among the ten meditation subjects that lead to access concentration, at

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[23] Vism 88,30-31: *Tattha sabbāpi upacārekaggatā kāmāvacaro samādhi*.

[24] Vism 85,19-23: ... *channaṃ anussatiṭṭhānānaṃ maraṇassatiyā, upasamānussatiyā āhāre paṭikūlasaññāya catudhātuvavatthānassā ti imesaṃ vasena laddhacittekaggatā, yā ca appanā-samādhīnaṃ pubbabhāge ekaggatā, ayaṃ upacārasamādhi.* Cf. Vism 371,6-9: *Tattha dasasu kammaṭṭhānesu, appanā pubbabhāgacittesu ca ekaggatā upacārasamādhi. Avasesakammaṭṭhānesu cittekaggatā appanāsamādhi.*

[25] The remaining thirty meditation subjects comprise ten *kasiṇas*, ten kinds of foulness (*dasa-asubha*), four divine abidings (*brahmavihāra*), the four form-sphere states, recollection of the body (*kāyagatāsati*), and mindfulness of breathing (*ānāpānasati*).

[26] As to the ability to overcome the five hindrances (*vikkhambhitanīvaraṇa*) and produce the *jhāna* factors (*jhānaṅgāni*), for the first type of access concentration, see Vism 212 (*buddhānussati*), 217 (*dhammānussati*), 221 (*saṅghānussati*), 222 (*sīlānussati*), 224 (*cāgānussati*), 225 (*devatānussati*), 238 (*maraṇassati*), 294 (*upasamānussati*), 347 (*āhāre paṭikūlasaññā*), 352 (*catudhātuvavatthāna*); for the second type of access concentration, see Vism 126, 137–138, where the development of the earth-*kasiṇa* is given as an example.

best, nine meditation subjects are by nature serenity meditation subjects (*samathakammaṭṭhāna*); only the "analysis of the four elements" (*catudhātuvavatthāna*) is by nature an insight meditation subject (*vipassanākammaṭṭhāna*). It is true that the author of the *Abhidhammatthasaṅgaha* classified the "analysis of the four elements" as a subject of serenity meditation,[27] however, considering the following commentarial passages it must be concluded that Buddhaghosa considers the "analysis of the four elements" as an insight meditation subject:

> Herein, [attention to the repulsiveness of the body (*paṭikūlamanasikāra*)] can be either an insight meditation subject that is expounded as elements or a serenity meditation subject that is expounded as repulsiveness.[28]
>
> … Herein [among the fourteen meditation subjects of *kāyānupassana*], these three [meditation subjects], that is, the sections on postures, on the four kinds of full comprehension, and on attention to the elements, are expounded as insight.[29]
>
> "Attention to elements", the "meditation subject of elements", and the "analysis of the four elements" all mean the same thing.[30]

Commenting on the second passage quoted above, Dhammapāla has the following explanation:

> Although access concentration arises through the "attention to elements," in the practice of the "attention to elements" it is the action of knowing (*sammasanavāra*) that is distinct. Therefore, it is said [by Buddhaghosa] that **it is expounded as insight**.[31]

Besides the attention to elements, there are other meditation subjects in the *Satipaṭṭhāna Sutta* that are said to generate access concentration at best and fall into the category of insight meditation. According to the commentary of the *Satipaṭṭhāna Sutta*, ten kinds of *satipaṭṭhāna* practice fail to bring about absorption concentration: (1) the analysis of the four elements; (2) the contemplation of

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[27] Cf. CMA 330–337.

[28] Vism 243,26-28: *Tattha dhātuvasena kathitaṃ vipassanākammaṭṭhānaṃ hoti, paṭikūlavasena kathitaṃ samathakammaṭṭhānaṃ.*

[29] Vism 240,12-14: *iriyāpathapabbaṃ catusampajaññapabbaṃ, dhātumanasikārapabban ti imāni tīṇi vipassanāvasena vuttāni.*

[30] Vism 347,26-27: *Dhātumanasikāro, dhātukammaṭṭhānaṃ, catudhātuvavatthānan ti atthato ekaṃ.*

[31] Vism-mhṭ I 298: *Dhātumanasikārakammaṭṭhānena yadipi upacārasamādhi ijjhati, sammasanavāro pana tattha sātisayoti dhātumanasikārapabbampi* ***"vipassanāvasena vuttan"****ti vuttaṃ.*

postures; (3) the four clear comprehensions; (4) the contemplation of feelings; (5) the contemplation of mind, (6) the contemplation of the hindrances; (7) the contemplation of the bases; (8) the contemplation of the aggregates; (9) the contemplation of the seven enlightenment factors; and (10) the contemplation of the four noble truths.[32] Yet, are these ten meditation subjects for insight meditation or *samatha* meditation? From the *Visuddhimagga* passage quoted above, it is clear that among the ten meditation subjects, the contemplation of postures, the analysis of the elements, and clear comprehension are taken as insight meditation subjects. Further, the *Vibhaṅga*'s commentary explicates that the contemplations of feelings, minds, hindrances, and enlightenment factors are expounded by the Buddha as "pure insight" (*suddhavipassanā*).[33] Thus, only the contemplations of the five aggregates, the bases, the four noble truths are left undefined by the commentators. Nevertheless, taking into consideration what is said regarding these objects in the *Satipaṭṭhāna Sutta,* the *Khandha Saṃyutta*, the *Āyatana Saṃyutta*, and the *Sacca Saṃyutta*, one may confidently presume that these meditation subjects are intended to be insight meditation.[34]

Now, there emerge three types of "access concentration" in total that are derived from (1) insight meditation, (2) serenity meditation subjects that lead to access concentration at best, and (3) serenity meditation subjects that can lead to absorption concentration. The access concentration mentioned in the narrow definition of *sukkhavipassaka* that is not obtained by dry-insight practitioners must refer either to the access concentration obtained through serenity meditation subjects that lead to at best access concentration, or to the access concentration obtained through serenity meditation subjects which lead to absorption concentration; it cannot be the access concentration derived from insight meditation, for example, the "attention to elements".

According to the scheme of the seven purifications (*sattavisudhi*), which first appears in the

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[32] Ps I 301,10-16: *Ettāvatā anâpānaṃ catu-iriyāpathaṃ catusampajaññaṃ dvattiṃsâkāraṃ catudhātuvavatthānaṃ nava sīvathikā vedanânupassanā cittânupassanā nīvaraṇapariggaho khandhapariggaho āyatanapariggaho bojjhaṅgapariggaho saccapariggaho ti ekavīsati kammaṭṭhānāni vuttāni. yesu anâpānaṃ dvattiṃsâkārṃ nava sīvathikā ti ekādasa appanākammaṭṭhānāni honti*.

[33] Vibh-a 268–269, 285. Therein, in the section on the contemplation of *dhammas*, only the contemplations of hindrances and enlightenment factors are mentioned; the contemplation of the five aggregates, bases, and noble truths are not mentioned at all.

[34] On these objects, Mahāsi Sayādaw commented thus: "It is even more clear that the sections like *Vedanānupassana*, (observation of sensation), *Cittānupassana* (the observation of mind), *Dhammānupassana* (the general observation) have nothing to do with *Samatha*, but they are really pure *Vipassanā*." Cf. Mahāsi Sayādaw, 2000f, Answer 14; and Mahāsi Sayādaw, 2000a, pp. 325–326.

Rathavinīta Sutta (MN 24) and is later elaborated in the *Visuddhimagga*, meditators have to fulfill the successive purifications in order to obtain the noble paths and fruits. The purification of the mind (*cittavisuddhi*), which has the purification of morality (*sīlavisuddhi*) as its foundation, is a necessary requirement for attainment of the next purification, i.e. the purification of view (*diṭṭhivisuddhi*), which is the first step in the journey to the development of wisdom and is in turn a necessary requirement for the following purifications that comprise a series of insight knowledge and supramundane attainments. Since Buddhaghosa states that access concentration can fulfill the function of the "purification of mind",[35] there are reasons to assume that accordingly one who practises insight meditation from the beginning without having attained any form-sphere *jhānas* through serenity meditation is still able to fulfill the purification of the mind with the access concentration obtained in insight meditation.

According to Buddhaghosa, an insight meditation such as "attention to elements" itself is able to produce access concentration, which in turn fulfills the function of the purification of the mind. So it is reasonable to conclude that a dry-insight practitioner can develop all stages of insight knowledge merely through the power of access concentration. So, what is the reason that causes another commentator Dhammapāla to say that dry-insight practitioners establish insight after having abided merely in the momentary concentration (*khaṇikasamādhi*) instead of access concentration? What is the difference between "access concentration" and "momentary concentration"? To answer these questions we shall turn our attention to the references to momentary concentration in the Pāli commentarial literature.

§4.2.2 Momentary Concentration

There are nineteen occurrences of *khaṅikasamādhi* ("momentary concentration") and eight occurrences of its synonym, *khaṇikacittekaggatā* ("momentary one-pointedness of mind"), in the commentaries and subcommentaries of the Canon.[36] Because those references given by Buddhaghosa and Dhammapāla are more substantially helpful in understanding the meaning of "momentary concentration", they shall be focused upon.

In the *Visuddhimagga* (144), it is said that three kinds of concentration are perfected when joy

[35] Vism 587,6-7: *Cittavisuddhi nāma sa-upacārā aṭṭha samāpattiyo*.

[36] For their references, see Appendix 2.

(*pīti*), tranquility (*passaddhi*), and happiness (*sukha*) become matured, that is, "momentary concentration", "access concentration", and "absorption concentration".[37] The sequence in which the three types of concentration are listed suggests that momentary concentration seems to be less powerful than the access concentration. When commenting on a passage in the *Sālasutta* of *Satipaṭṭhāna Saṃyutta* (SN V144–145), in which the Buddha exhorts the newly ordained *bhikkhus* to practise *satipaṭṭhāna* meditation,[38] Buddhaghosa glosses the term *ekodibhūtā* ("unified") with *khaṇikasamādhinā ekaggabhūtā* ("unified through momentary concentration") and understands *samāhitā ekaggacittā* ("concentrated with one-pointed mind") as referring to *upacārappanā* ("access and absorption concentration").[39] Interpreted in accordance with Buddhaghosa's glosses, the passage in question indicates that one can obtain all three concentrations just through the practice of *satipaṭṭhāna* meditation. While the relation between momentary concentration and access concentration here is not self-explaining, the subcommentary by Dhammapāla comments that momentary concentration is not overpowered by the opponent states (i.e. the five hindrances) and serves as the preliminary concentration to bring forth access concentration.[40] This interpretation supports my suggestion that momentary concentration is a type of concentration that is inferior to and less powerful than access concentration.[41]

However, in the *Visuddhimagga* there is a passage which describes "momentary concentration", or to be precise, "momentary one-pointedness of mind", in a different tone:

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37 Vism 144,30-32: *Sukhaṃ gabbhaṃ gaṇhantaṃ paripākaṃ gacchantaṃ tividhaṃ samādhiṃ paripūreti: khaṇikasamādhiṃ upacārasamādhiṃ, appanāsamādhin ti*. The same passage occurs in Dhs-a 117, Paṭis-a I 183,6-9, and Nidd-a I 129.

38 SN V 144,19-29,: *etha tumhe āvuso kāye kāyānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā kāyassa yathābhūtaṃ ñāṇāya, Vedanāsu vedanānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā vedanānaṃ yathābhūtaṃ ñāṇāya. Citte cittānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā cittassa yathābhūtaṃ ñāṇāya. Dhammesu dhammānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā dhammānaṃ yathābhūtaṃ ñāṇāya.*

39 Spk III 200,4-5: ***Ekodibhūtā*** *ti khaṇika-samādhinā ekagga-bhūtā.* ***Samāhitā ekaggacittā*** *ti upacār' appanā-vasena sammā ṭhapita-cittā ca ekagga-cittā ca*.

40 Spk-pṭ II[CS] 469: *Paṭipakkhadhammehi anabhibhūtatāya eko udetīti ekodīti laddhanāmo samādhi bhūto jāto etesanti* ***ekodibhūtā****. Ettha ca* ***ekodibhūtā****ti etena upacārajjhānāvaho pubbabhāgiko samādhi vutto*.

41 In discussing momentary concentration, Cousins (1996: 46) says: "However, it is more likely that Buddhaghosa simply means by momentary concentration a stage in which moments of access concentration with a semblance *nimitta* as their object occur in between moments with other objects."

> And when he sees the mind connected with *jhāna* as vanishing and falling after having entered and emerged those *jhāna*s momentary one-pointedness of mind arises by penetrating the characteristics in the moment of insight.[42]

Here, "momentary one-pointedness of mind" becomes the kind of concentration that arises when meditators see with insight knowledge the passing away of mental and physical phenomena that are connected with form-sphere *jhāna*.[43] This momentary one-pointedness of the mind is surely a concentration that arises along with insight knowledge. It is not clear how this momentary one-pointedness of mind is related to the access concentration mentioned above that is obtained through such an insight meditation subject as the "analysis of the four elements" (Vism 85). Mahāsi Sayādaw and Ñāṇūttara Sayādaw,[44] nevertheless, based on Dhammapāla's interpretation of a passage in the *Visuddhamagga*, suggest that they both refer to the same thing but have different names. The *Visuddhimagga* passage in question is concerned with entering into access concentration through "analysis of the four elements":

> As he makes effort in this manner it is not long before concentration arises in him, [which concentration] is grasped by wisdom that illuminates the classification of the elements, it only concerns access and does not reach absorption because it has the states with individual essences as its object.[45]

On the term *upacāramatto samādhi* in that Pāli passage, Dhammapāla comments thus:

> The term "**access concentration**" should be known in terms of its popular meaning only, because the concentration which arises at the access to absorption is [real] access concentration, but here [i.e. in the analysis of the four elements] absorption is absent. However, being similar in characteristic to that [access] concentration, it [i.e. the concentration obtained through the analysis of the four elements] is called thus [i.e. as access concentration]."[46]

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[42] Vism 289,17-20: *Tāni vā pana jhānāni samāpajjitvā vuṭṭhāya, jhānasampayuttaṃ cittaṃ khayato vayato sampassato vipassanākkhaṇe lakkhaṇapaṭivedhena uppajjati khaṇikacitt'ekaggatā*.

[43] On *Khaṇikasamādhi* in the *Visuddhimagga*, also see Kim, 1995.

[44] Cf. Mahāsi Sayādaw, 1985, pp. 52–53; SVMCR 66–70.

[45] Vism 352,7-9: *Tass' evaṃ vāyamamānassa na ciren' eva dhātuppabhedā va bhāsanapaññā-pariggahito sabhāvadhammārammaṇattā appanaṃ appatto upacāramatto samādhi uppajjati.* Cf. Ñāṇamoli, 1991, p. 347.

[46] Vism-mhṭ I 436[CS]: ***Upacārasamādhī**ti ca rūḷhīvasena veditabbaṃ. Appanaṃ hi upecca cārī samādhi*

Following Dhammapāla's interpretation, the concentration obtained through the "defining of the four elements" is not "real" access concentration as the "analysis of the four elements" is incapable of leading to "absorption concentration". The concentration obtained through the analysis of the four elements comes to be termed "access concentration" simply because it is similar to the "real" access concentration in the characteristic of being able to overcome the five mental hindrances.[47] Since the "access concentration" is the "sense-sphere concentration which reaches the highest peak" (*sikhāppatto kāmāvacara-samādhi*), and since sense-sphere concentration is only of two kinds—access and momentary—if a sense-sphere concentration does not deserve the name of "access concentration", only then could it be called "momentary concentration". This is the reason why the concentration obtained through an insight meditation subject such as the "analysis of the four elements" is sometimes called by commentators as "access concentration and sometimes as "momentary concentration".

Another reason to call the "momentary concentration" in insight meditation as "access concentration" is put forward by Nāṇūttara Sayādaw, whose argument is given below.[48] As far as serenity meditation is concerned, "access concentration" is of two kinds: "with the same adverting mind" (*ekāvajjana*) and "with a different adverting mind" (*nānāvajjana*).[49] The "access concentration with the same adverting mind" occurs inside the "cognitive process of absorption" (*appanāvīthi*), but it is still conducive to the arising of absorption (*appanāya upakārakanānāvajjanupacāra*); thus its "adverting mind" (*āvajjana*) is different from that "adverting mind" of the cognitive process of absorption. In contrast, the "access concentration with a different adverting mind" has an adverting mind that occurs outside and prior to the cognitive process of absorption proper, so that its adverting mind is the same as that of absorption mind.[50] These two concepts, according to Nāṇūttara Sayādaw, fit well into the case of insight meditation as well. The concentration in the access to the "supramundane absorption" can be called "access

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upacārasamādhi, appanā cettha natthi. Tādisassa pana samādhissa samānalakkhaṇatāya evaṃ vuttaṃ.

[47] Ñāṇūttara Sayādaw points out that "A careful consideration of the above mentioned passages of the *Saṅkhitta Sutta*, *Bhmicāla Vagga*, *Aṭṭhaka Nipāta*, *Aṅguttara-nikāya* and its Commentary, *Visuddhimagga* and *Paramatthamañjūsā*, will elicit the fact that momentary concentration, otherwise known as basic concentration, is capable of overcoming the hindrances such as sensual desire". Cf. SVMCR 174.

[48] SVMCR 162–166.

[49] Vism-mhṭ I 110 [CS]: ***Pubbabhāge ekaggatā****'ti iminā appanāya upakārakanānāvajjan- upacārassapi saṅgaho daṭṭhabbo, na ekāvajjanasseva.* Vism-mhṭ I 459[CS]: ***Ekaggat****āti ekāvajjanavīthiyaṃ, nānāvajjanavīthiyañca ekaggatā.*

[50] Vism-mhṭ I 189 [CS]: *Nānāvajjaneti yena āvajjanena appanāvīthi, tato bhinnāvajjane, anekāvajjane vā. Appanāvīthiyañhi upacāro ekāvajjano, itaro anekāvajjano anekakkhattuṃ pavattanato.*

concentration". This kind of access concentration is divided into two categories. The sense-sphere concentration that arises in insight meditation and occurs inside the "cognitive process of the supramundane absorption" can be called "access concentration with the same adverting", and the sense-sphere concentration that arises from insight meditation but occurs prior to and outside the cognitive process of supramundane absorption can be called "access concentration with different adverting mind."

This interpretation given by Ñāṇūttara Sayādaw also seems to answer satisfactorily the question as to why commentators utilized both "access concentration" and "momentary one-pointedness of mind" in different places for the concentration arising from insight meditation. It is probable that when they employed the term "access concentration", they intended its popular meaning, that is, the access concentration whose adverting mind is different from the one inside the "cognitive process of the supramundane absorption"; whereas when they employed the term "momentary concentration" instead of "access concentration," they thought of the strict definition of access concentration, that is, the access concentration the access concentration whose adverting mind is the same as the one inside the "cognitive process of the supramundane absorption".

We have seen that Dhammapāla prefers to call the concentration arising in insight meditation as momentary concentration. In other places, he relates that momentary concentration can fulfill the purification of mind. Commenting a passage that occurs in the opening of the *Visuddhimagga*, i.e. "In some instances this path of purification is taught exactly by insight alone",[51] Dhammapāla makes the following qualification:

> The term "**exactly by insight alone**" rejects serenity by the emphasis [of "*eva*"] because serenity, not morality etc., is the counterpart of insight. By the word "only" (*matta*) which conveys the sense of distinction, it rejects distinctive concentration, which consists of access and absorption. Being an instruction for an insight-vehicle practitioner it does not reject simple concentration, for no insight comes about without momentary concentration.[52]

In the same text, Dhammapāla clarifies the relation between mundane concentration and surpamundane attainment using the following words:

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[51] Vism 2,29-30: *So panāyaṃ visuddhimaggo katthaci vipassanāmattavasen' eva desito*.

[52] Vism-mhṭ I 11[CS]: ***Vipassanāmattavasenevā****ti avadhāraṇena samathaṃ nivatteti. So hi tassā paṭiyogī, na sīlādi. Matta-saddena ca visesanivatti-atthena savisesaṃ samādhiṃ nivatteti. So upacārappanābhedo vipassanāyānikassa desanāti katvā na samādhimattaṃ. Na hi khaṇikasamādhiṃ vinā vipassanā sambhavati.*

> Indeed, for the serenity-vehicle practitioner, no supramundane attainment is ever possible without access and absorption concentration; for the other [i.e. the practitioner with a pure-insight-vehicle] no supramundane attainment is ever possible without momentary concentration; for both of them, no supramundane attainment is ever possible without the three doors of liberation.[53]

It should be emphasized that the expression "for the serenity-vehicle practitioner, no supramundane attainment is ever possible without access and absorption concentration" does not mean that a *samathayānika* attains supramundane attainment as soon as he acquires access or absorption concentration. What it intends to say is that "purification of the mind" (*cittavisuddhi*) is not possible without both access and absorption concentration. In the same way, the expression "no supramundane attainment is ever possible without momentary concentration" does not mean that supramundane attainment comes about immediately after momentary concentration arises. It just means that for the practitioner with a pure-insight-vehicle, momentary concentration that arises from insight meditation proper fulfills the function of the "purification of the mind". Thus, according to Dhammapāla, the term "momentary concentration" can be used to denote not only the concentration arising from insight knowledge in which the natures of arising and passing away is seen, but also the concentration that fulfills the function of the purification of mind and arises in the early stage of insight meditation.

From the discussion above, it is clear that when giving a name for the concentration arising from insight meditation, Buddhaghosa apparently prefers "access concentration" to "momentary concentration", though he uses the term "momentary one-pointedness of mind" once. In contrast, Dhammapāla prefers "momentary concentration" to "access concentration". No matter which term they prefer, for both Buddhaghosa and Dhammapāla, the concentration obtained from insight meditation itself is able to not only fulfill the function of the purification of the mind but also to sustain the development of insight knowledge to the attain the supramundane path and fruit. Therefore, one essential point regarding the concentration of dry-insight practitioners shared by Buddhaghosa and Dhammapāla is that there is no need for a dry-insight practitioner to develop form-sphere *jhāna* before he begins the practice of insight meditation.

Although the access concentration arising in insight meditation is similar to that arising in

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[53] Vism-mhṭ I 15[CS]: *Samathayānikassa hi upacārappanāppabhedaṃ samādhiṃ itarassa khaṇikasamādhiṃ, ubhayesampi vimokkhamukkhattayaṃ vinā na kadācipi lokuttarādhigamo sambhavati.*

serenity meditation in the sense that they are both qualified to overcome the five hindrances temporarily, they are very different in the way they focus the mind on their meditative objects. The access concentration arising in serenity meditation usually fixes the mind upon a single exclusive meditative object and is bound to deteriorate if the mind keeps moving from desired meditative object to objects other than it. In contrast, the access concentration arising in insight meditation is able to keep the mind focusing on miscellaneous objects one after the another without losing the momentum of it at all. Gunaratana describes the characteristics of momentary concentration thus: "it denotes a dynamic concentration which flows from object to object in the ever-changing flux of phenomena, retaining a constant degree of intensity and collectedness sufficient to purify the mind of the hindrances".[54] In fact, this characteristic of momentary concentration arising in insight meditation is fully illustrated already by the subcommentary of the *Visuddhimagga*:

> **Momentary one-pointedness of mind** is the concentration lasting only for a moment. This concentration, when occurring uninterruptedly on its object in a single mode and is not overcome by its opponent, fixes the mind immovably, as if in absorption.[55]

On this passage regarding the characteristics of momentary concentration, Mahāsi Sayādaw has given a detailed exposition in his Pāli treatise, the *Visuddhiñāṇakathā*.[56] According to the treatise, momentary concentration arises at the moment of observing the five aggregates. As long as the act of observation continues, the concentration born of observation lasts. Although the objects to be observed are various and numerous, the mind engaged in observation maintains the same level of power and is in no way overwhelmed by mental hindrances. The strength of that concentration can even be compared with that of the absorption concentration when one reaches the "insight that has reached culmination" (*sikhāpattavipassanā*), which refers at least to the "knowledge of equanimity about formations".[57]

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[54] Guṇaratana, 1985: p. 152.

[55] Vism-mhṭ I 342: ***Khaṇikacittekaggatā**ti khaṇamattaṭṭhitiko samādhi. So pi hi ārammaṇe nirantaraṃ ekākārena pavattamāno paṭipakkhena anabhibhūto appito viya cittaṃ niccalaṃ ṭhapeti*.

[56] Mahāsi Sayādaw, 1985 p. 52. For an further exposition of the characteristics of *khaṇikasamādhi* arising in insight meditation, also see Paṇḍita (1995, pp. 171–174).

[57] Vism 661,12-14: *Sikhāppattā vipassanā ti vā vuṭṭhānagāminī ti vā saṅkhārupekkhādi-ñāṇattayass' eva etaṃ nāmaṃ*. Some commentators suggest that the various forms of insight knowledge from the "knowledge of passing away" onwards all be called "insight that has reached culmination." Cf. Ps-pṭ I 159[CS]: *saṅkhārupekkhāñāṇaṃ sikhāppattavipassanā. Keci pana "bhaṅgañāṇato paṭṭhāya sikhāpattavipassanā"ti vadanti*.

Finally, it should be mentioned in passing that while the term "momentary concentration" is usually employed by Dhammapāla to refer to the concentration arising in the process of the development of insight meditation, the same term is also used by him in the context of pure serenity meditation. For example, the term "momentary concentration" is used by him to refer to the concentration arising in a meditator who after emerging from the basic *jhāna* does the preparation work relating to sound in order to produce the supernormal power of the "element of divine ear" (*dibbasotadhātu*).[58]

§4.3 The Meditation Subject of the *Sukkhavipassaka*

§4.3.1 The Analysis of the Four Elements

We have seen in Chapter One (§1.3.2) that in some instances, meditators who develop insight after having experienced *samatha jhānas* take the *jhāna* experience proper as their meditative object to investigate with insight knowledge and thereby attain enlightenment;[59] in other instances, meditators endowed with *jhānas* begin to develop insight meditation through contemplating mental and physical phenomena other than the *jhāna* experience.[60] According to the *Papañcasūdanī*[61] and its subcommentary, the serenity-vehicle practitioners (*samathayānika*) usually develop insight through observing mental phenomena, especially those connected with *jhāna* attainment.[62] In contrast to serenity-vehicle practitioners, according to the Pāli commentarial literature, dry-insight practitioners, as a rule, begin to develop insight through observing physical phenomena especially through the meditation subject of "analysis of the four elements". It is said by Sāriputta in the

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[58] Vism-mhṭ I 402.

[59] For example, MN 52 (I 350); MN 64 (I 435); AN 4:124 (II 128); AN 9:36 (IV 422). It seems this way of developing insight with the *jhānas* as objects is not found in their parallel *sūtras* of the Chinese *Āgama*. For example, MĀ 205, the parallel *sūtra* to MN 64, only states, "Relying on this base [i.e. the *jhāna* obtained], he contemplates the arising and passing away of feelings" (T1, 779c,19: 彼依此處，觀覺興衰), which treats *jhāna* as a foundation rather than an object.

[60] For example, MN 22 (III 114–115); MN 64 (I 437); DN 2 (I 76), DN 10 (I 207). In the Chinese *Āgama*, this kind of developing insight seems to be more frequent than the other kind. For example, when describing how one with *jhāna* develops insight meditation, MĀ 217, the parallel *sūtra* to MN 52 says, "Relying on this basis, he contemplates *dhammas* as *dhammas*" (T1, 802b,8-9: 彼依此處，觀法如法).

[61] Ps I 108,22-32.

[62] Ps-pṭ I 204[CS]: *Ayañca nayo yebhuyyena samathayānikā arūpamukhena, tatthāpi jhānamukhena vipassanābhinivesaṃ karontīti katvā vutto*. Also cf. Sv-pṭ II 328, Ps-pṭ[CS] I 369: …*arūpamukhena pana vipassanābhiniveso yebhuyyena samathayānikassa icchitabbo, so ca paṭhamaṃ jhānaṅgāni pariggahetvā tato paraṃ sesadhamme parigganhāti*.

subcommentary of the *Manorathapūraṇī* thus:

> The dry-insight practitioner, as a rule, adheres to meditation through the analysis of the four elements. Therefore, the commentator mentions "the *bhikkhu* who practises the meditation of elements as a dry-insight practitioner".[63]

A passage found in the *Cullaniddesaṭṭhakathā* about the methods that lead to the enlightenment of an Individual-Buddha-to-be (*paccekabodhisatto*) as dry-insight practitioner also reveals the close relation between dry-insight practitioners and the meditation subject of the "analysis of the four elements":

> Here, I am going to show the way to describe in brief the insight of the Individual Buddha. An Individual-Buddha-To-Be who intends to comprehend matter and mentality, having entered and emerged from any *jhāna* of the eight attainments, form-sphere or formless, determines the jhānic factors such as "initial application" and its associated phenomena such as "contact" in terms of their characteristic, function, manifestation and proximate cause, and defines that all these are mentality in the sense that they bend towards the object. After that, searching for its condition he understands that it arises depending on the "heart-base". Further, having seen the [four] essentials that are condition of the [heart-]base and the derived matter, he finds out that all these are matter because they are molested. Again, he defines matter and mentality in brief: "mentality is of the characteristic of bending; matter is of the characteristic of being molested". This is said of one with the serenity vehicle. Further, a dry-insight practitioner defines the [four] essentials and derived matters by means of the "analysis of the four elements" and understands that all these are matter because they are molested. After that, non-material phenomena, which arise depending on the eye and so on, present themselves to one who defines the matter in this way. After that, having taken all these non-material phenomena together under the characteristic of bending, he understands this to be mentality. He defines in two ways: "This is matter, this is mentality." Having defined thus, he sees "Except for matter and mentality, there exists no other being, person, god or brahma."[64]

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[63] Mp-ṭ II 37 [CS]: *Sukkhavipassako yebhuyyena catudhātuvavatthānamukhena kammaṭṭhānā- bhinivesī hotī 'ti āha* ***sukkhavipassakassa dhātukammaṭṭhānikabhikkhuno****ti.*

[64] Nidd2-a 102,6-26: *Tattha nāmarūpapariggahaṃ kātukāmo pacceka-bodhisatto rūpārūpa-aṭṭha-samāpattīsu yaṃ kiñci jhānaṃ samāpajjitvā vuṭṭhāya vitakkādīni jhānaṅgāni ca taṃ-sampayutte ca phassādayo dhamme*

Although in the *Visuddhimagga* (588), Buddhaghosa in describing the "purification of view" simply states that both *sukkhavipassaka* and *samathayānika* may discern "mentality and matter" (*nāmarūpa*) by means of the "analysis of the four elements" without relating this meditation subject to dry-insight practitioners in particular, the passages quoted above indicate that dry-insight practitioners as a rule begin to develop insight with the meditation subject of the "analysis of the four elements." Actually, according to Buddhaghosa, among the forty meditation subjects described in the *Visuddhimagga*, only the "analysis of the four elements" is a pure insight meditation subject (cf. §4.2.1). This may explain in part why the "analysis of the four elements," compared to the remaining meditation subjects, is especially connected by Buddhaghosa to the development of insight of a dry-insight practitioner. Considering the fact that "mentality" (*nāma*) is more subtle than "matter" (*rūpa*) and thus is more difficult for beginners to have as the main objects for observation,[65] it seems in reality a good idea to advise dry-insight practitioners to begin insight meditation with the investigation into "matter" by means of the analysis of the four elements.

§4.3.2 *Satipaṭṭhāna* and the Dry-Insight Practitioner

In Chapter Three, it was suggested that all insight meditation subjects in the *Satipaṭṭhāna Sutta* (MN 10), including the "attention to elements," are theoretically proper meditation subjects for dry insight practitioners to begin their development of insight. However, our Pāli commentators offer alternative opinion regarding the relation between *satipaṭṭhāna* meditation and the dry-insight practitioner, as the following passage from the commentary on the *Satipaṭṭhāna Sutta* shows.

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lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānavasena paricchinditvā sabbam p'etaṃ ārammaṇābhimukhaṃ namanato namanatthena nāman ti vavatthāpeti: tato tassa paccayaṃ pariyesanto: 'hadayavatthuṃ nissāya vattatī' ti passati. Puna vatthussa paccayabhūtāni ca upādārūpāni ca passitvā idaṃ sabbaṃ 'ruppanato rūpan' ti pariggaṇhāti. Puna tadubhayaṃ 'namanalakkhaṇaṃ nāmaṃ, ruppanalakkhaṇaṃ rūpan' ti evaṃ saṅkhepato nāmarūpaṃ vavatthapeti. Samathayānikavasen' etaṃ vuttaṃ. Vipassanāyāniko pana catudhātuvavatthānamukkhena bhūtupādāya-rūpāni paricchinditvā 'sabbam p' etaṃ ruppanato rūpan' ti passati. Tato evaṃ paricchinnarūpassa cakkhādīni nissāya pavattamānā arūpadhammā āpātham āgacchanti; tato sabbe pi te arūpadhamme namanalakkhaṇena ekato katvā 'idaṃ nāma' ti passati, so 'idaṃ nāmaṃ, idaṃ rūpan'ti dvedhā vavatthapeti; evaṃ vavatthapetvā 'nāmarūpato uddhaṃ añño satto vā puggalo vā devo vā brahmā vā natthī' ti passati.

65 Vism-mhṭ II 354[CS]: *Kāmaṃ vedanādīsu arūpadhammesu na uttaruttarā viya purimapurimā sukhumā, tathāpi saṅghaṭṭanena vikāra-āpajjanake rūpadhamme upādāya sabbepi te sukhumā evāti āha* ***"sukhumattā arūpaṃ na upaṭṭhātī"****ti*. ("Even though among the immaterial states such as feeling etc., the former states are not as subtle as the latter states, all the immaterial states are subtle compared to the material states which undergo change due to close contact. So he said, '**the immaterial does not becom evident owing to its subtlety'.**")

> And for a serenity-vehicle practitioner who is slow-witted, the first *satipaṭṭhāna* is the path to purification because the sign is obtainable with little trouble; and for the quick-witted the second *satipaṭṭhāna* is the path to purification because of his not becoming steadied on a coarse object. Also for an insight-vehicle practitioner who is slow-witted, the third *satipaṭṭhāna*, which is not greatly divided up as to the object, is the path to purification; and for the quick-witted the fourth *satipaṭṭhāna*, which is greatly divided up as to the object, is the path to purification.[66]

Regarding the path to purification for the insight-vehicle practitioner, the subcommentary adds thus:

> But, the mind of insight-vehicle practitioner rejoices in subtle phenomena, therefore, contemplation of mind and contemplation of the *dhammas* are respectively said to be the path to purification of insight-vehicle practitioner who is slow-witted and who is quick-witted.[67]

According to the passages quoted above, it seems that compared to the first two *satipaṭṭhānas*, the third and the fourth are more suitable for dry-insight practitioners. However, this idea apparently contradicts the opinions of Sāriputta and Upasena given above in section §4.3.1 that dry-insight practitioners usually develop insight through the "analysis of the four elements", which is a meditation subject in the first *satipaṭṭhāna*. This contradiction implies that there is no absolute rule as to which insight meditation subject is best suited to a dry-insight practitioner, and thus dry-insight practitioners can adopt whatever insight meditation subject they like to practise insight meditation.

§4.3.3 Effects of Skipping the Development of Form-Sphere *Jhāna*

Although the commentaries by Buddhaghosa acknowledge two approaches to enlightenment—dry-insight and serenity-vehicle—no reason is given to explain why some people chose the dry-insight approach while others chose the serenity-vehicle. Interestingly, a practical

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[66] Ps I 239,19-24: *Samathayānikassa ca mandassa akicchena adhigantabbanimittaṃ paṭhamaṃ satipaṭṭhānaṃ visuddhimaggo, tikkhassa oḷārikârammaṇe asaṇṭhahanato dutiyaṃ. Vipassanāyānikassa pi mandassa nâtippabhedagatârammaṇaṃ tatiyaṃ, tikkhassa atippabhedagatârammaṇaṃ catutthaṃ*. (= Sv III 754,13-18; Vibh-a 215,13-18) Cf. Ñāṇamoli, 1987, p. 271–272.

[67] Ps-pṭ I 339[CS]: *Vipassanāyānikassa pana sukhume citte dhammesu ca cittaṃ pakkhandatīti cittadhammānupassanānaṃ mandatikkhapaññā- vipassanāyānikānaṃ visuddhimaggatā vuttā.*

reason is mentioned in the *Visuddhimagga-mahāṭīkā*, according to which, people choose to follow the dry-insight approach because they want to escape from the suffering of *saṃsāra* as soon as possible:

> Because that [opportunity for receiving the teachings of the Buddha] is hard to obtain, the person who is repeatedly stirred with religious urgency, not desiring to obtain even absorption, practises insight meditation after having stood merely in access concentration [thinking,] "I shall quickly cross over the suffering of *saṃsāra*".[68]

It is theoretically acceptable to say that bypassing the development of form-sphere *jhāna* and the formless attainment enables meditators to reduce the length of time spent on serenity meditation, and consequently that needed for attaining enlightenment provided that the time required for insight meditation is not prolonged due to the lack form-sphere *jhāna* attainment. In other words, when considering two people are of the same spiritual qualities, the one who follows the dry-insight approach will certainly attain enlightenment faster than the other who follows the serenity-vehicle approach. In this way, shortening the time needed to attain enlightenment can be a great advantage of the dry-insight approach.

Nevertheless, this dry-insight approach is not free from drawbacks or disadvantages. According to Buddhaghosa, dry-insight practitioners may encounter hardships that are not encountered by serenity-vehicle practitioners at the early stage of practising insight meditation. In the *Papañcasūdānī*, we read the following words:

> Firstly, a *bhikkhu* who practises insight and takes arahantship after having made [*jhāna*] attainment a proximate cause does not grow fatigued, just like a man who crosses a great river with a ship or a raft etc. and arrives at the far shore does not grow fatigued. However, taking arahantship by comprehending miscellaneous formations, the dry-insight practitioner grows fatigued, just like a man who cuts off the flow with his arm strength in order to arrive at the far shore grows fatigued.[69]

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68 Vism-mhṭ I 459–60[CS]: *Tassa hi dullabhatāya appanādhigamampi anadhigamayamāno saṃvegabahulo puggalo upacārasamādhimhiyeva ṭhatvā vipassanāya kammaṃ karoti "sīghaṃ saṃsāradukkhaṃ samatikkamissāmī"ti.*

69 Ps IV 67,16-21: *Samāpattiṃ tāva padaṭṭhānaṃ katvā vipassanaṃ vaḍḍhetvā arahattaṃ gaṇhanto bhikkhu nāvaṃ vā uḷumpâdīni vā nissāya mahoghaṃ taritvā pāraṃ gacchanto viya na kilamati. Sukkhavipassako pana pakiṇṇakasaṅkhāre sammasitvā arahattaṃ gaṇhanto bāhubalena sotaṃ chinditvā pāraṃ gacchanto viya kilamati.*

Here, the commentary indicates that a dry-insight practitioner may feel fatigued in the course of his contemplating the miscellaneous formations (*pakiṇṇakasaṅkhāra*). However, the passage does not explain why a dry-insight practitioner, instead of a serenity-vehicle practitioner, will feel fatigued in this way. Other passages in the *Papañcasūdānī* suggest that the reason for the fatigue of dry-insight practitioners concerns only a novice dry-insight practitioner when there is a lack of "resting place" for the bodily and mental fatigue that arise after having practised insight for a long time.

One passage in the *Papañcasūdānī* indicates that while the practice of serenity meditation may overcome bodily and mental suffering, the practice of insight meditation itself may cause some kind of bodily and mental suffering:

> Here, the development of the body is *vipassanā*; the development of the mind is *samādhi*. *Vipassanā* is the opponent of pleasure, the neighbor of suffering. *Samādhi* is the opponent of suffering, the neighbor of pleasure. How? For one setting up *vipassanā* in the sitting posture, as time goes by, there seems to be fire everywhere, and sweat runs from his armpit, a swirl of heat (steam) seems to come up from his head, therefore his mind is struck, vexed, and writhes. In this way, *vipassanā* is the opponent of pleasure, the neighbor of suffering. Further, when bodily or mental suffering comes up, for one who suppresses the suffering and attains [*jhāna*] attainment, the suffering goes away during the time of [*jhāna*] attainment, and a lot of happiness comes up. In this way, *samādhi* is the opponent of suffering, the neighbor of pleasure.[70]

This passage, if understood literally, seems to contradict the previously examined Pāli passages from the *Nikāya*s, which point out that insight meditation at an advanced level brings forth extraordinary joy and happiness to meditators (cf. §1.3.3). Indeed, there is ground to say that insight meditation at an advanced level, such as knowledge of the rising and passing away, will bring forth mental or bodily suffering to meditators. So, the subcommentary adds the following comment to the quotation above saying that the mental and bodily suffering occurs only to the dry-insight practitioners who are still beginners.

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[70] Ps II 286,20-32: *ettha kāyabhāvanā vipassanā; cittabhāvanā samādhi. Vipassanā ca sukhassa paccanīkā, dukkhassa āsannā. Samādhi dukkhassa paccanīko, sukhassa āsanno. Kathaṃ? Vipassanaṃ paṭṭhapetvā nisinnassa hi addhāne gacchante gacchante tattha tattha aggi-uṭṭhānaṃ viya hoti; kacchehi sedā muccanti; matthakato usumavaṭṭi-uṭṭhānaṃ viya hoti; cittaṃ haññati vihaññati vipphandati. Evaṃ tāva vipassanā sukhassa paccanīkā, dukkhassa āsannā. Uppanne pana kāyike vā cetasike vā dukkhe taṃ dukkhaṃ vikkhambhetvā samāpattiṃ samāpannassa samāpattikkhaṇe dukkhaṃ dūrâpagataṃ hoti, anappakaṃ sukhaṃ okkamati. Evaṃ samādhi dukkhassa paccanīko, sukkhassa āsanno.*

> ***Vipassanā* is the opponent of pleasure**: For a beginner dry-insight practitioner who, at the time of discerning the four great elements etc., prevents his mind from wandering externally and draws his mindfulness together merely towards the meditation subject, the bodily pleasure whose enjoyment has not been obtained does not appear. He is vexed and writhes as if the cow herd restrained in a crowded pen, and in his body arises the suffering with [insight as its] proximate cause. Therefore, it is called the **neighbor of suffering**.[71]

In fact, it would be more reasonable to say that bodily and mental suffering may arise in both a dry-insight novice practitioner as well as a serenity-vehicle novice practitioner when their concentration and insight are still immature in the early stage of developing insight. This suggestion may be borne out in the following passage, according to which, when body grows fatigued and the mind is struck and vexed during the course of insight meditation, serenity-vehicle practitioners may return to serenity meditation and enter into a *jhāna* experience for refreshment:

> When a person whose concentration and insight are still tender practises insight in the sitting posture for a long time, his body becomes fatigued, fire seems to come up inside, and drops of perspiration are released from his armpit; a swirl of steam seems to come up from his head, and his mind is vexed, struck, cut and writhes. Then he enters into [*jhāna*] attainment, and after taming the mind, making it flexible and pliable, he again practises insight. Then when sitting for a long time as before, he enters into the attainment again and does things as before. Indeed, [*jhāna*] attainment is of great help for insight. Just as a stronghold with a shield is of great help to soldiers, relying on it he goes into a battle, where he fights together with elephants, horses and other soldiers. When the weapons run out or when there are desires to eat etc., he turns back to enter the stronghold and obtains weapons, takes a rest, has a meal and drink, and arms himself. After doing all this, he goes into the battle again. After fighting there, he enters the stronghold again because of either being oppressed by excrements or whatever obligation. Having restrained himself there, he joins the battle again. In the same way, [jhāna] attainment is of great help to insight like a stronghold to a soldier.[72]

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[71] Ps-pṭ II 211[CS]: ***vipassanā ca sukhassa paccanīkā**ti sukkhavipassakassa-ādikammikassa mahābhūtapariggahādikāle bahi cittacāraṃ nisedhetvā kammaṭṭhāne eva satiṃ saṃharantassa aladdhassādaṃ kāyasukhaṃ na vindati, sambādhe vaje sanniruddho gogaṇo viya vihaññati vipphandati, accāsannahetukañ ca sarire dukkhaṃ uppajjateva. Tena vuttaṃ "**dukkhassa āsannā**"ti.*

[72] Ps II 83,22–84,8: *Tassa hi samādhi pi taruṇo, vipassanā pi. Tassa vipassanaṃ paṭṭhapetvā aticiraṃ nisinnassa kāyo kilamati, anto aggi viya upaṭṭhahati* (Be *uṭṭhahati*)*, kacchehi sedā muccanti, matthakato usumavaṭṭi viya uṭṭhahati,*

At the early stage of insight meditation, both dry-insight and serenity-vehicle practitioners may encounter bodily fatigue and mental suffering after practising insight meditation for a long time. While the serenity-vehicle practitioners may put aside insight meditation temporarily and enter into *jhāna* attainment in order to revitalize themselves, dry-insight practitioners have no *jhāna* attainment to resort to, but must continue to practise insight meditation with perseverance instead, trying to overcome the arisen mental and physical suffering through the practice of insight meditation proper. This is probably the reason why the Pāli commentary states that a dry-insight practitioner, rather than a serenity-vehicle practitioner, grows fatigued in the journey to enlightenment. In this way, the main drawback of the dry-insight approach to enlightenment is that at the early stage of the practice of insight meditation, dry-insight practitioners are subject to more mental and physical suffering due to the lack of *jhāna* attainment that may be taken as a refuge. However, according to Mahāsi Sayādaw, such a drawback is not inevitable since it can be reduced by skillfully confining meditative objects to a few certain physical phenomena such as the rising and falling movements of the abdomen:

> Yogīs, not endowed with *jhāna*, contemplate only on the miscellaneous volitional activities such as touching, thinking, hearing, seeing, etc. When fatigue overtakes them while doing so, they can not, of course, seek relief by entry to *jhāna* state. They revert to the limited objective of noting the rising and falling of the abdomen. By limiting the object of meditation, mental and physical fatigue and strain are alleviated. Thus refreshed they go back to the continuous observation of the miscellaneous volitional activities.[73]

As far as dry-insight practitioners are concerned, besides the drawback of being subject to fatigue and suffering at the early stage of their practice, the lack of *jhāna* attainment causes another limitation: the range of objects that dry-insight practitioners are able to observe is different to serenity-vehicle practitioners. As to the meditation objects of dry-insight practitioners, it is said in

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cittaṃ haññati vihaññati vipphandati, uddhataṃ hoti. So puna samāpattiṃ samāpajjitvā taṃ paridametvā mudukaṃ katvā samassāsetvā puna vipassanaṃ paṭṭhapeti. Tassa puna aticiram nisinnassa that' eva hoti. So puna samāpattiṃ samāpajjitvā that' eva karoti. Vipassanāya hi bahūpakārā samāpatti. Yathā yodhassa phalakakoṭṭhako nāma bahūkāro (Be *bahūpakāro*) *hoti, so taṃ nissāya saṅgāmaṃ pavisati. Tattha hatthīhi pi, assehi pi yodhehi pi saddhiṃ kammaṃ katvā āvudhesu vā khīṇesu, bhuñjitukā-mâtādibhāve vā sati nivattitvā phalakakoṭṭhakaṃ pavisitvā āvudhāni pi gaṇhāti, vissamati pi, bhuñjati pi, pānīyaṃ pivati pi, sannāham pi paṭisannayhati. Taṃ taṃ katvā puna saṅgāmaṃ pavisati. Tattha kammaṃ katvā puna uccārâdipīḷito vā, kenacid eva vā karaṇīyena phalakakoṭṭhakaṃ pavisati. Tattha santhambhitvā puna saṅgāmaṃ pavisati. Evaṃ yodhassa phalakakoṭṭhako viya vipassanāya bahūkārā samāpatti.*

[73] Mahāsi Sayādaw, 2000d, p. 96.

the subcommentary of the *Papañcasūdanī* thus:

> About the term "the soil of insight," among the six kinds of person—i.e. dry-insight practitioners, ordinary disciples who obtain mundane supernormal powers, great disciples, chief disciples, Individual Buddhas, and Fully Enlightened Ones—dry-insight practitioners, due to not having the wisdom and skill obtained by means of the *jhāna* and supernormal knowledge, cannot gain insight into certain *dhammas* that they wish to when they practise insight meditation, just like blind men cannot enter into certain places they wish. Having stayed only in the *dhammas* as described above, they develop insight.[74]

Here, the "soil of insight" (*vipassanābhūmi*) is somewhat similar to the "soil of wisdom" (*paññābhūmi*) that is detailed in the Chapter 17 of the *Visuddhimagga*: it indicates the scope of insight meditation objects covered by the meditators' insight knowledge. Dhammapāla describes the scopes of objects for the remaining five persons as thus:

> Among these beings, the insight practice of dry-insight practitioners seems like the light of a glow-worm, that of ordinary disciples who obtain mundane supernormal powers seems like the light of a candle, that of the great disciples seems like the light of a torch, that of the chief disciples seem like the light of the morning star, that of Individual Buddhas seems like the light of the moon, and that of Buddhas seems like the glorious autumn sun's disk with its thousand rays. In a similar way, the insight practice of dry-insight practitioners is like the going of blind men with the point of a stick, that of ordinary disciples who obtain mundane supernormal powers like going on a log bridge, that of great disciples like going on a footbridge, that of chief disciples like going on a cart bridge, that of Individual Buddhas like going on main foot-path, and that of Buddhas like going on a great road for carts.[75]

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[74] Ps-pṭ II 275[CS]: *Tattha "sāvakānaṃ vipassanābhūmī"ti ettha sukkhavipassakā lokiyābhiññappattā pakatisāvakā [mahāsāvakā] aggasāvakā paccekabuddhā sammāsambuddhāti chasu janesu sukkhavipassakānaṃ jhānābhiññāhi anadhigatapaññānepuññattā andhānaṃ viya icchita- padesokkamanaṃ vipassanākāle icchikicchitadhammavipassanā natthi. Te yathāpariggahitadhammamatteyeva ṭhatvā vipassanaṃ vaḍḍhenti.* In view of its parallel in Spk-pṭ III 230[CS], *mahāsāvkā* should be inserted.

[75] Ps-pṭ II 276[CS]: *Etesu ca sukkhavipassakānaṃ vipassanācāro khajjotapabhāsadiso, abhiññappattapakatisāvakānaṃ dīpapabhāsadiso, mahāsāvakānam okkāpabhāsadiso, aggasāvakānaṃ osadhitārakāpabhāsadiso, paccekabuddhānaṃ candapabhāsadiso, sammāsambuddhānaṃ rasmisahassapaṭimaṇḍitasaradasūriya- maṇḍalasadiso upaṭṭhāsi. Tathā sukkhavipassakānaṃ vipassanācāro andhānaṃ yaṭṭhikoṭiyā gamanasadiso, lokiyābhiññappattapakatisāvakānaṃ daṇḍakasetugamanasadiso, mahāsāvakānaṃ jaṅghasetugamanasadiso, aggasāvakanaṃ sakaṭasetugamanasadiso,*

The fact that the insight practice of dry-insight practitioners is compared to the dim light of a glow-worm and the going of blind men with a stick indicates that the insight knowledge of dry-insight practitioners is quite limited compared with serenity-vehicle practitioners. According to the quotation above, among the six kinds of person mentioned, the scope of the dry-insight practitioners' meditation object is the narrowest. The scope of objects of an ordinary disciple who obtains mundane supernormal powers (*abhiññappattapakatisāvaka*) is narrower than that of a great disciple (*mahāsāvaka*), which in turn is narrower than that of a chief disciple (*aggasāvaka*), which is again narrower than that of an Individual Buddha (*paccekabuddha*). It is self-evident that the scope of meditative objects of the Buddha is the widest among all. The subcommentary does not describe how the range of objects for the dry-insight practitioners' insight meditation is restricted. Nevertheless, since dry-insight practitioners do not attain form-sphere *jhāna* and formless attainment, which infers there to be no mental and physical *dhammas* connected with these attainments arising in their own continuity of mind and body, it is reasonable to assume that they are not able to take those mental and physical phenomena as objects for insight meditation. The meditation objects that dry-insight practitioners are able to investigate when they practise insight meditation should be confined to those mental and physical phenomena peculiar to the sense sphere (*kāmāvacara*).

Notwithstanding the scope of the dry-insight practitioners' insight meditation object being restricted and confined to the mental and physical phenomena of sense sphere, the four noble paths and fruits attained by them through dry-insight meditative approach are the same as those attained by serenity-vehicle practitioners through the serenity-vehicle meditative approach. This is documented in the subcommentary of the *Majjhima-nikāya*: "There is no difference in the liberations of dry-insight practitioners, those with the three true knowledges, and those with the six super knowledges."[76]

Another consequence due to the lack of form-sphere *jhāna*, for dry-insight noble disciples, is related to the attainment of cessation (*nirodhasamāpatti*). According to the *Visuddhimagga*, what pushes one to enter the attainment of cessation is the motive to be without consciousness, which is motivated by weariness towards the continuous occurrence and dissolution of "formations"

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paccekabuddhānaṃ mahājaṅghamagga- gamanasadiso, sammāsambuddhānaṃ mahāsaka[ṭa]maggagamanasadisoti veditabbo. In views of its parallel in Spk-pṭ III 231[CS], it should read *mahāsakaṭamaggagamanasadiso* for *mahāsakamaggagamanasadiso*.

[76] Ps-pṭ II 165[CS]: *na hi sukkhavipassaka-tevijja-chaḷabhiññānaṃ vimuttiyā nānākaraṇaṃ atthi.*

(*saṅkhāra*). Nevertheless, worldlings, stream-enterers and once-returners are not able to attain the "attainment of cessation" (*nirodhasamāpatti*). Even *arahants* who are dry-insight practitioners cannot attain the "attainment of cessation," owing to their failure to obtain the "eight attainments" (*aṭṭhasamāpatti*). Only those non-returners or *arahants* who obtain the eight attainments can attain the attainment of cessation.[77]

That the Pāli commentators consider the experience of form-sphere *jhāna* and formless *jhāna* as commendable achievements in the dispensation of the Buddha and that they never devalue their due position and values in the gradual path to enlightenment can easily be discerned from the extant commentarial passages. Some passages betray the inferiority of dry-insight practitioners to serenity-vehicle practitioners. For example, the *Papañcasūdanī* describes an assembly gathered by the Buddha, wherein all the participants—1200 *bhikkhus*—possess the six super knowledges; there is no worldling, stream-enterer, once-returner, non-returner, nor even dry-insight *arahant* present.[78] According to the *Sāratthapakāsinī*, even dry-insight *arahants* are not able to digest food offered to and rejected by the Buddha; only those *arahants* who are endowed with the "eight deliverances" are able to digest such kind of food.[79] According to the *Sumaṅgalavilāsinī*, at the time of the first Buddhist Council (*saṅgīti*), the convener, Mahākassapa, selected as participants only those *arahants* who were proficient in the entire *Tipiṭaka* and skilled in the "analytical knowledges" (*paṭisambhidā*); he rejected many hundreds and thousands of *bhikkhus* including dry-insight *arahants*.[80] Also, in many sections of the commentaries there are predictions about the disappearance of the teachings of

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[77] Vism 702,21-23: ***Ke taṃ samāpajjanti, ke na samāpajjantī*** *ti sabbe pi puthujjanā, sotāpannā sakadāgāmino sukkhavipassakā ca anāgāmino arahanto na samāpajjanti. Aṭṭha samāpattilābhino pana anāgāmino khīṇāsavā ca samāpajjanti.*

[78] Ps III 209,8-19: *Dīghanakho pana sotâpattiphalaṃ patvâ saranesu patiṭṭhito Bhagavâ pi imaṃ desanaṃ suriye dharamāne yeva niṭṭhāpetvā gijjhakūṭā oruyha Veḷuvanaṃ gantvā sāvakasannipātam akāsi. Caturaṅgasamannāgato sannipāto ahosi. Tatr'imāni aṅgāni– Māghanakkhattena yutto puṇṇama-uposathadivaso. Kenaci anāmantitāni hutvā attano yeva dhammatāya sannipatitāni "aḍḍhatelasāni bhikkhusatāni, tesu eko pi puthujjano vā sotâpanna-sakadāgāmi-anāgāmi-sukkhavipassaka-arahantesu vā aññataro n'atthi, sabbe pi chaḷabhiññā va, eko pi c' ettha satthakena kese chinditvā pabbajito nāma n' atthi, sabbe ehibhikkhuno yevâ ti.*

[79] Spk I 235,34–236,1: *Sukkha-vipassaka-khīṇâsavassa pi kucchiyaṃ na pariṇamati, aṭṭha-samāpatti-lābhī-khīṇâsavassa pana samāpatti-balena pariṇāmeyya.*

[80] Sv I 4,6-12: *Thero sakala-navaṅga-satthu-sāsana-pariyatti-dhare puthujjan-asotāpanna-sakadāgāmi-anāgāmi sukkhavipassaka-khīṇāsava-bhikkhū anekasate, anekasahasse ca bajjayitvā Tipiṭaka-sabbapariyatti-ppabheda-dhare paṭisambhidā-ppatte mahânubhāve yebhuyyena Bhagavatā etad aggaṃ āropite tevijjâdi-bhede khīṇâsava-bhikkhū yeva ekūnapañcasate pariggahesi.*

the Buddha, according to which, those serenity-vehicle practitioners, such as those with the six super knowledges (*chaḷabhiñña*) and those with the three true knowleges (*tevijja*), always disappear prior to dry-insight practitioners.[81] Such predictions suggest that the achievement of dry-insight practitioners is not as great or admirable as that of serenity-vehicle practitioners.

At last, it should be noted that just because dry-insight practitioners may choose not to develop form-sphere and formless *jhānas* prior to their attainment of the noble paths and fruits does not necessarily mean that they are unable to attain these *jhānas* during the rest of their lives. The *Manorathapūraṇī* together with its subcommentary inform that dry-insight *arahants* may change their minds and decide to develop the four form-sphere *jhānas* to dwell happily in this very life. The *Manorathapūraṇī* goes on to say thus:

> Some *bhikkhus* develop these four *jhāna* for one-pointedness of the mind, some for the basis of insight, some for the basis of super knowledge, some for the basis of the attainment of cessation, and some for the distinct existence [i.e. rebirth in the worlds of the formless sphere (*brahmāloka*)]."[82]

As to the third purpose of the development of *jhāna*, the subcommentary has the following explanation:

> About the third [purpose], "**for one-pointedness of the mind**" means "for the concentration of the mind"; the meaning is "for blissful dwelling here and now", as indeed blissful dwelling here and now goes under the category of one-pointedness of mind. This is mentioned with reference to the dry-insight practitioner whose taints are destroyed.[83]

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[81] Mp I 87,8-13: *Tattha adhigamo ti cattāro maggā cattāri phalāni catasso paṭisambhidā tisso vijjā cha abhiññā ti. So parihāyamāno paṭisambhidato paṭṭhāya parihāyati. Buddhānaṃ hi parinibbānato vassasahassam eva paṭisambhidā nibbattetuṃ sakkonti. Tato param cha abhiññā, tato tā pi asakkontā tisso vijjā nibbattenti. Gacchante gacchante kāle tā pi nibbattetuṃ asakkontā sukkhavipassakā honti. Eten' eva upāyena anāgāmino sakadāgāmino sotāpannā ti.* About the disappearance of various stages of enlightenment, commentators have different opinions. Cf. Mp-ṭ III 243[CS] and Naniwa, 1998, p.84.

[82] Mp II 100,13-16: *Imāni pana cattāri jhānāni eko bhikkhu cittekaggatthāya bhāveti, eko vipassanāpādakatthāya, eko abhiññāpādakatthāya, eko nirodhapādakatthāya, eko bhavavisesatthāya.*

[83] Mp-pṭ II 11[CS]: *Tatiye* ***cittekaggatthāyā****ti cittasamādhānatthāya, diṭṭhadhamme sukhavihārāyāti attho. Cittekaggatā-sīsena hi diṭṭhadhammasukhavihāro vutto. Sukkhavipassakakhīṇāsavānaṃ vasena hetaṃ vuttaṃ.*

Chapter Five

Who is the *Sukkhavipassaka*?

Although the term *sukkhavipassaka* never occurs in the *Nikāya*s nor the seven *Abhidhamma* works, the commentators in the Theravāda tradition, including Buddhaghosa, acknowledge that in the *Tipiṭaka*, or even during the time of the Buddha, there were already dry-insight practitioners, who practised insight meditation and attained various stages of enlightenment without having achieved even the form-sphere *jhānas*. Thus, some questions may be posed. In the eyes of the commentators, who in the Canon are dry-insight practitioners? And which passages in the *Tipiṭaka* are related to the doctrine of *sukkhavipassaka*? The information of how the Pāli commentators discern dry-insight practitioners in the Pāli Canon will help elucidate why they are convinced of the existence of dry-insight practitioners during the time of the Buddha.

This chapter is divided into six sections. Section §5.1 points out that dry-insight *arahants*, according to Buddhaghosa, are included in the category of *arahants* liberated by wisdom. Section §5.2 discusses the *Aṅguttara-nikāya* passages that are related to dry-insight practitioner, while sections §5.3 and §5.4 discuss those passages relevant to dry-insight practitioner in the remaining *Nikāya*s. Section §5.5 examines the *Abhidharma* passages that unambiguously acknowledge the existence of dry-insight noble beings. Section §5.6 concludes the chapter.

§5.1 One Liberated-By-Wisdom vs. Dry-Insight Practitioner

The Pāli *Nikāyas* occasionally mention two types of *arahant*: one liberated in both ways (*ubhatobhāgavimutta*) and one liberated-by-wisdom (*paññāvimutta*). For example, the *Kītāgiri Sutta* (MN 70) describes "one liberated by wisdom" as thus:

> *Bhikkhus*, What kind of person is one liberated-by-wisdom? *Bhikkhus*, Here some person does not contact with the body and dwells in those liberations that are peaceful, transcending forms, and formless, but his taints are destroyed by his seeing with wisdom. *Bhikkhus*, this

kind of person is called one liberated-by-wisdom.[1]

Also, the *Puggalapaññatti* gives an alternative definition for the same type of *arahant* with a little nuance:

> What kind of person is one liberated-by-wisdom? Here some person does not contact with the body and dwell in the eight deliverances, but his taints are destroyed by his seeing with wisdom. This kind of person is called one liberated-by-wisdom.[2]

With regard to the wisdom-librated *arahants* mentioned in the *Kītāgiri Sutta* and the *Puggalapaññatti* as well as other canonical texts, such as DN III 105 and A IV 10, the Pāli commentaries consistently explain them as comprising five kinds of *arahant*:

> He is liberated by wisdom; therefore he is **one liberated-by-wisdom**. [One liberated-by-wisdom] is divided into five types: one is the dry-insight practitioner and four are people who attain arahantship after having emerged from the four *jhānas*.[3]

When commenting on the wisdom-liberated *arahant* mentioned in the *Mahānidāna Sutta* (DN 15/II 70), Buddhaghosa explains it somewhat differently from the above quotation:

> **One liberated-by-wisdom**: he is liberated by wisdom. The meaning is that he is liberated after making the cessation of the mental and physical aggregates by the power of wisdom alone without having realized the eight deliverances. Such is divided into five kinds: the dry-insight practitioner and one who attain arahantship after residing in any of the four *jhānas*.[4]

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1 MN I 477,33–478,1: *Katamo ca bhikkhave puggalo paññāvimutto: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā ten a kāyena phassitvā viharati, paññāya c' assa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave puggalo paññāvimutto.* Cf. MLDB 581.

2 Pp 73,22-25: *Katamo ca puggalo paññāvimutto? Idh' ekacco puggalo na h' eva kho aṭṭha vimokkhe kāyena phusitvā viharati paññāya c' assa disvā āsavā parikkhīṇā honti: ayaṃ vuccati puggalo paññāvimutto*. For one liberated by wisdom, also cf. §1.2.4.

3 Ps III 188,17-19: ***Paññāvimutto*** *ti paññāya vimuttoti. So sukkhavipassako ca catuhi jhānehi vuṭṭhāya arahattaṃ pattā cattāro vā ti imesaṃ vasena pañcavidho va hoti.* Also cf. Pp-a 191,21-23 and Mp IV 3,6-8.

4 Sv II 512,19-24: ***Paññā-vimutto*** *ti paññāya vimutto. aṭṭha vimokkhe asacchikatvā paññā-balen' eva nāma-kāyassa ca rūpa-kāyassa ca appavattiṃ katvā vimutto ti attho. So sukkha-vipassako ca paṭhama-jjhān' ādīsu aññatarasmiṃ ṭhatvā arahattaṃ patto cā ti pañcavidho.*

Thus, it is clear that in the eyes of the commentators, when the Buddha mentions the *arahant* liberated by wisdom, the dry-insight *arahant* is implied. Although some scholars do not think the descriptions from the *tipiṭaka* about one liberated-by-wisdom explicitly refer to the existence of dry-insight practitioners, it seems reasonable to make this assumption if the phrase *no ca kho aṭṭha vimokkhe kāyena phusitvā viharati* ("he does not contact with the body and dwell in the eight deliverances") is interpreted as "does not contact with the body and dwell in any one of the eight deliverances" (cf. section §1.2.4 above).

It is interesting to note that in a passage from the *Manorathapūraṇī*, one liberated-by-wisdom is understood exclusively to denote a dry-insight practitioner. The *Manorathapūraṇī* surprisingly interprets the wisdom-liberated *arahant* recorded in AN I 73–74 as a dry-insight *arahant*, saying nothing about the remaining four types of wisdom-liberated *arahants*: "**One liberated-by-wisdom** is a dry-insight practitioner who has destroyed the taints and is liberated by wisdom".[5] This statement is confirmed by its subcommentary: "**liberated by insight**: liberated by the wisdom of the highest path without relying on serenity".[6] However, it is not clear why both the commentary and the subcommentary interpret the person liberated-by-wisdom exclusively as a dry-insight *arahant*. After all, the original context of them (AN I 73–74) gives no clue to interpret it in that way.

§5.2 *Sukkhavipassaka* in the *Aṅguttara-nikāya*

§5.2.1 In the *Catukkanipāta*

Compared with other *Nikāya*s, the *Aṅguttara-nikāya* contains more passages considered by Buddhaghosa to relate to the dry-insight practitioner. The majority of these passages occur in the *Catukkanipāta* ("Book of the Fours").

AN 4:87 mentions of four types of people: (1) the "unshakable ascetic" (*samaṇamacala*); (2) the "white-lotus ascetic" *(samaṇapuṇḍarīka*); (3) the "red-lotus ascetic" (*samaṇapaduma*); and (4) the "ascetic who is exquisite among ascetics" (*samaṇesu samaṇasukhumāla*). Among them, the "white-lotus ascetic" and the "red-lotus ascetic" are described in the *sutta* as follows:

> And how, *bhikkhus*, is a person a white-lotus ascetic? Here, a *bhikkhu*, by the destruction of

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[5] Mp II 147,27: ***Paññāvimutto** ti paññāya vimutto sukkhavipassakakhīṇâsavo*.

[6] Mp-ṭ II 43[CS]: ***Paññāya vimutto**ti samathasannissayena vinā aggamaggapaññāya vimutto, tenāha "**sukkhavipassaka-khīṇāsavo**"ti*.

> the taints, in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with super knowledge. But he does not contact with the body and dwell in the eight deliverances. Thus, *bhikkhus*, is a person a "white-lotus ascetic."
>
> And how, *bhikkhus*, is a person a red-lotus ascetic? Here, a *bhikkhu*, by the destruction of the taints, in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with super knowledge. And he contacts with the body and dwells in the eight deliverances. Thus, *bhikkhus*, is a person a red-lotus ascetic.[7]

On these two ascetics, the *Manorathapūraṇī* of Buddhaghosa has the following comments:

> **A white-lotus ascetic** means an ascetic similar to a white lotus. A white lotus is a lotus with less than one hundred petals. By this [term], the Buddha points to the dry-insight *arahant*. He is called a white-lotus ascetic because his merit is incomplete in the way of lacking in *jhāna* and [mundane] super knowledge. **A red-lotus ascetic** means an ascetic similar to a red lotus. A red lotus is a lotus complete with one hundred petals. By this [term], the Buddha points to the *arahant* liberated in both ways. He is called a red-lotus ascetic because his merit is complete in the way of being equipped with [mundane] *jhāna* and super knowledge.[8]

It is noteworthy that if interpreted in accordance with the *Pañcappakaraṇa* as shown in section §5.1 above, those persons who attain arahantship without touching the eight deliverances with the body may be considered dry-insight *arahants* or *arahants* with just one of the four form-sphere *jhānas*. However, in the above quotation (Mp III 113), Buddhaghosa simply equates the "white-lotus ascetic" to the dry-insight *arahant*, excluding the possibility of *arahant* with form-sphere *jhāna*. This reveals an inconsistency in the interpretations existing in Buddhaghosa's Pāli commentaries.

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[7] AN II 87,6-15: *Katthañ ca bhikkhave puggalo samaṇapuṇḍarīko hoti? Idha bhikkhave bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, no ca kho aṭṭha vimokhe kāyena phusitvā viharati. Evaṃ kho bhikkhave puggalo samaṇapuṇḍarīko hoti. Kathañ ca bhikkhave puggalo samaṇapadumo hoti? Idha bhikkhave bhikkhu āsavānaṃ khayā ……. upasampajja viharati, aṭṭha ca vimokhe kāyena phusitvā viharati. Evaṃ kho bhikkhave puggalo samaṇapadumo hoti*.

[8] Mp III 113,7-14*:* ***Samaṇapuṇḍarīko*** *ti puṇḍarīkasadiso samaṇo; puṇḍarīkaṃ nāma ūnasatapattaṃ saroruhaṃ. Iminā sukkhavipassakakhīṇâsavaṃ dasseti; so hi jhānâbhiññānaṃ abhāvena aparipuṇṇaguṇattā samaṇapuṇḍarīko nāma hoti.* ***Samaṇapadumo*** *ti padumasadiso samaṇo; padumaṃ nāma paripuṇṇasatapattaṃ saroruhaṃ. Iminā ubhato-bhāgavimuttaṃ khīṇâsavaṃ dasseti; so jhānâbhiññānaṃ bhāvena paripuṇṇaguṇattā samaṇapadumo nāma hoti.*

AN 4:89 lists the same four types of ascetic as AN 4:87 does, but gives alternative definitions. There, the white-lotus ascetic is said to be "one who is endowed with right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge and right liberation, yet does not contact with the body and dwell in the eight deliverances."[9] In the *Manorathapūraṇī*, Buddhaghosa understands this white-lotus ascetic again as the "dry-insight practitioner whose taints are destroyed".[10]

In this way, in the *Manorathapūraṇī*, Buddhaghosa tends to explain the *arahant* who does not contact with body the eight deliverances as a dry-insight *arahant* exclusively. However, in the commentary of the *Puggalapaññatti* of the *Pañcappakaraṇa*, Buddhaghosa provides five possible ways to understand the *arahant* who is endowed with the same qualities as the *arahants* mentioned in the "Book of the Fours" of the *Aṅguttara-nikāya*. No matter what the reason is, it is beyond doubt that both commentaries acknowledge the canonical passage in question to relate to dry-insight *arahants*.

AN 4:90, resembling AN 4:87 and AN 4:89, introduces the same four titles of ascetic, but gives different definitions from the other two *suttas*. In AN4:90, the white-lotus ascetic is described as follows:

> Here, *bhikkhus*, a *bhikkhu* dwells contemplating the rising and falling in the five aggregates subject to clinging: "Such is form, such its origin; such its passing away; such is feeling… such is perception… such are formations… such is consciousness…" But he does not contact with the body and dwell in the eight deliverances. Thus, *bhikkhus*, is a person a white-lotus ascetic.[11]

In this *sutta*, the white-lotus ascetic contemplates the rising and falling in the five aggregates subject

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9 AN II 89,34–90,2: *Idha bhikkhave bhikkhu sammā-diṭṭhiko hoti, [sammāsaṅkappo hoti, sammāvāco hoti, sammākammanto hoti, sammā-ājīvo hoti, sammāvāyāmo hoti, sammāsati hoti,] sammā-samādhi hoti, sammā-ñāṇī hoti, sammāvimutti hoti, no ca kho aṭṭha vimokhe kāyena phusitvā viharati Evaṃ kho bhikkhave puggalo samaṇapuṇḍarīko hoti*. Cf. LDB 488.

10 Mp III 115,13-16: *Dutiyavāre dasaṅgikamaggavasena vā arahattaphalañāṇa-arahattaphala-vimuttīhi saddhiṃ aṭṭhaṅgikamaggavasena vā sukkhavipassakakhīṇâsavo kathito*.

11 AN II 90,26-32: *Idha bhikkhave bhikkhu pañcas' upādānakkhandhesu udayabbayānupassī viharati: iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthagamo; iti vedanā ... iti saññā... iti saṅkhārā...iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthagamo ti, no ca kho aṭṭha vimokhe kāyena phussitvā viharati. Evaṃ kho bhikkhave puggalo samaṇapuṇḍarīko hoti*.

to clinging but does not attain the eight deliverances; in contrast, the red-lotus ascetic not only contemplates the rising and falling of the five aggregates subject to clinging but also attains the eight deliverances. On these two types of ascetics, the *Manorathapūraṇī* makes the following comment:

> On the second occasion, a trainee individual who undertakes insight without obtaining *jhāna* and dwells in diligence is mentioned. On the third occasion, a trainee individual who undertakes insight, obtains the eight deliverances and dwells in diligence is mentioned.[12]

Although the Pāli term *sukkhavipassaka* is not used in this commentarial passage, from the term *anuppāditajjhāno* ("without obtaining *jhāna*") it can be inferred that the commentator does not consider the so-called white-lotus ascetic to possess the form-sphere *jhānas*. In other words, he is a dry-insight trainee (*sekha*) without form-sphere *jhāna* experience.

AN 4:136 mentions four kinds of people: (1) complete in neither *sīla* nor *samādhi* nor *paññā*; (2) complete in *sīla*, but not in the remaining two trainings; (3) complete in the first two trainings, but not in *paññā*; and (4) complete in all the three trainings. The next *sutta*, AN 4:137, also enumerates four kinds of people: (1) one who does not respect nor value the three trainings; (2) one who respects and values *sīla* but not the other two trainings; (3) one who respects and values the first two trainings, but not *paññā*; and (4) one who respects and values all the three trainings. In these two *suttas*, the clue indicating the dry-insight practitioner is not evident. Nevertheless, the *Manorathapūraṇī* still draws out the implication of dry-insight practitioner in them:

> In the sixth [*sutta*], the first [kind of person] is a worldly person; the second is a dry insight practitioner who is either a stream-enter or a once-returner; the third is a non-returner. Since he [that is, a non-returner] obtains *jhāna* which lasts a moment and serves as the cause of rebirth [into the fine material sphere], he, even as a dry insight practitioner, is also complete with concentration. The fourth is an *arahant*. Since he has abandoned all the adversaries to virtue etc., he is indeed perfect in every aspect. The analysis of individuals in the seventh [*sutta*] should be known by the same method mentioned in the sixth [*sutta*].[13]

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[12] Mp III 115,21-24: *Dutiyavārena anuppāditajjhāno āraddhavipassako appamādavihārī sekhapuggalo kathito, tatiyavārena āraddhavipassako appamādavihārī aṭṭhavimokkhalābhī sekhapuggalo kathito.*

[13] Mp III 132,13-22: *Chaṭṭhe paṭhamo lokiyamahājano; dutiyo sukkhavipassako sotâpanno ca sakadāgāmī ca; tatiyo anāgāmī, so hi yasmā taṃ khaṇikam pi uppattinibbattakaṃ jhānaṃ paṭilabhati yeva, tasmā sukkhavipassako pi*

Thus, the second kind of person in AN 4: 136 and AN 4:137 is regarded by the *Manorathapūraṇī* as a dry-insight practitioner, even though the *suttas* themselves say nothing that can be related to dry-insight practitioner. It is noteworthy that in the *Puggalapaññatti* (37), three types of people are listed who are similar to the last three types given in AN 4:136. The *Puggalapaññatti* describes the second kind of person, equivalent to the third type in AN 4:136, as a non-returner, but the first type of person, equivalent to the second type in AN 4:136, it describes as either a stream-enterer or once-returner. In this way, there is no consistency between the *Puggalapaññatti* and the *Manorathapūraṇī* as to the definition of a "person complete in *sīla*, but not in the other two trainings". Nevertheless, this does not mean that the *Puggalapaññatti* fail to acknowledge the dry-insight practitioner, as shall become apparent in section §5.5 below, since it contains a passage that unambiguously indicates the state of a dry-insight practitioner even though the term *sukkhavipassaka* is not used.

The commentarial passage quoted above (Mp III 132) deserves special note since it provides an answer to the question of why a dry-insight non-returner is also said to be "complete in concentration" (*samādhismiṃ paripūrakārī*). If a dry-insight practitioner attains the state of non-returner but not yet arahantship, he will necessarily obtain form-sphere *jhāna* before his death, at least for a moment. This momentary form-sphere *jhāna* experience enables a dry-insight non-returner to be reborn in the fine material world after death. In view of the *Abhidhamma* philosophy, it makes sense to say that if a dry-insight non-returner does not attain arahantship in this life, he inevitably attains form-sphere *jhāna* and then takes rebirth in the fine material world. The reason is as follows: according to *Abhidhamma* philosophy, only the fine-material-sphere consciousness (*rūpāvacaracitta*) connected with form-sphere *jhāna* leads to rebirth in the fine-material sphere (*rūpāvacara*). Thus even though the path consciousness of non-returning (*anāgāmimaggacitta*) can remove all the fetters of "sensual desire" and "ill will", it and its result, the resultant consciousness of non-returning (*anāgāmiphalacitta*), can not bring forth the rebirth in the fine material world.

In Chapter Two (§2.2.3), I argued that AN 4:169, which lists four types of people and ascribes the four *jhānas* to only the last two types, implies the existence of a dry-insight practitioner in the context of the *Nikāyas*. This argument finds support in the *Manorathapūraṇī*:

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samādhismiṃ paripūrakārī yeva; catuttho khīṇâsavo yeva, so hi sabbesaṃ sīlâdi-paccanīkānaṃ pahīnattā sabbattha paripūrakārī nāma. Sattame pi chaṭṭhe vuttanayen' eva puggalaparicchedo veditabbo.

> In the ninth *suttas*, the first two persons are dry-insight practitioners, who cause the characteristics of formations to appear with prompting and exertion. Among them, one attains final *nibbāna* in this very life by means of the final quenching of the defilements because his faculties of insight are powerful. The other one is incapable [of attaining final *nibbāna*] in this life because of his weak faculties, but after having obtained the basic meditation subject in the next selfhood, he, with prompting and exertion, causes the characteristics of formations to appear and attains final *nibbāna* by means of the final quenching of the defilements. The third and fourth types are serenity-vehicle practitioners. Of them, one causes the defilements to be wasted in this life without prompting and exertion because his faculties are powerful. The other one is incapable (of attaining final *nibbāna*) in this life because of his weak faculties, but after having obtained the basic meditation subject in the next selfhood, he, without prompting and exertion, causes the characteristics of formations to appear and attains final *nibbāna* by means of the final quenching of the defilements.[14]

One may argue that since this *sutta* does not explicitly describe the first two types of people as lacking of the four form-sphere *jhānas*, no evidence for the dry-insight practitioner exists here. Nevertheless, the fact that the *sutta* ascribes *jhānas* to only the last two types of people suggests that the first two types of persons do not possess the four form-sphere *jhānas*. Understood in this way, the commentarial explanation seems reasonable on this point.

AN 4:170 presents four methods to attain arahantship. The first two methods contrast with each other. The text describes them thus:

> Here, friends, a *bhikkhu* develops insight preceded by serenity. When he develops insight preceded by serenity, the path arises for him. He practises the path, develops and cultivates it. When he practises, develops, and cultivates it, his fetters are abandoned, and the underlying tendencies are destroyed. Here, friends, a *bhikkhu* develops serenity preceded by insight. When he develops serenity preceded by insight, the path arises for him. He practises the

[14] Mp III 142,$_{14-25}$: *Navame pathama-dutiyapuggalā sukkhavipassakā sasaṃkhārena sappayogena saṃkhāranimittaṃ upaṭṭhapenti; tesu eko vipassanindriyānaṃ balavattā idh' eva kilesaparinibbānena parinibbāyati, eko indriyānaṃ dubbalatāya. Idha asakkonto anantare attabhāve tad eva mūlakammaṭṭhānaṃ paṭilabhitvā sasaṃkhārena sappayogena saṃkhāranimittaṃ upaṭṭhapetvā kilesaparinibbānena parinibbāyati, Tatiyacatutthā samathayānikā; tesaṃ eko asaṃkhārena appayogena indriyānaṃ balavattā idh' eva kilese khepeti, eko indriyānaṃ dubbalattā idha asakkonto anantare attabhāve tad eva mūlakammaṭṭhānaṃ paṭilabhitvā asaṃkhārena appayogena kilese khepetî ti veditabbo.*

> path, develops and cultivates it. When he practises, develops and cultivates it, his fetters are abandoned and the underlying tendencies are destroyed.[15]

The *Paṭisambhidamagga* has similar passages together with an exposition on them. There, the text explains the first method in the same way as the Canon describes the meditative method of serenity-vehicle practitioners. The second method is explained as thus:

> How does one develop serenity preceded by insight? Insight is in the sense of contemplation as impermanent, in the sense of contemplation as painful, in the sense of contemplation as non-self. The One-pointedness and non-distraction of the mind due to the states produced therein with relinquishment as their object is concentration. Thus, insight comes first and serenity comes later.[16]

Although the exposition does not mention the dry-insight practitioner, the statement that insight (*vipassanā*) comes first and serenity (*samatha*) later suggests that insight may take place without the form-sphere *jhānas* as its basis. The *Manorathapūraṇī* when explaining the second method—the development of serenity preceded by insight—does not mention the dry-insight practitioner but states only that insight arises before concentration (*samādhi*):

> "**Preceded by insight**": he makes insight as a leader, a guide and then develops serenity. The meaning is that one who originally obtains insight arouses concentration after having abided in insight.[17]

Nevertheless, the subcommentary of the *Manorathapūraṇī* expressly confirms that the second method in question is peculiar to dry-insight practitioners, while the first to serenity-vehicle

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[15] AN II 157,4-14: *Idha āvuso bhikkhu samathapubbaṅgamaṃ vipassanaṃ bhāveti, tassa samathapubbaṅgamaṃ vipassanaṃ bhāvayato maggo sañjāyati. So taṃ maggaṃ āsevati bhāveti bahulīkaroti. Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni pahīyanti, anusayā vyantīhonti. Puna ca paraṃ āvuso bhikkhu vipassanā-pubbaṅgamaṃ samathaṃ bhāveti, tassa vipassanāpubbaṅgamaṃ samathaṃ bhāvayato maggo sañjāyati. So taṃ maggaṃ āsevati bhāveti bahulīkaroti. Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni pahīyanti, anusayā vyantīhonti*. Cf. BGS II 162.

[16] Paṭis II 96,17-22: *Kathaṃ* ***vipassanāpubbaṅgamaṃ samathaṃ bhāveti?*** *Aniccato anupassanaṭṭhena vipassanā, dukkhato anupassanaṭṭhena vipassanā, anattato anupassanaṭṭhena vipassanā; tattha jātānaṃ dhammānañ ca vossaggārammaṇatā cittassa ekaggatā avikkhepo samādhi. Iti paṭhamaṃ vipassanā, pacchā samatho*. Cf. Warder, 1991, p. 289.

[17] Mp III 143,4-6: ***Vipassanāpubbaṅgaman*** *ti vipassanaṃ pubbaṅgamaṃ purecārikaṃ katvā samathaṃ bhāveti, pakatiyā vipassanālābhī vipassanāya ṭhatvā samādhiṃ uppādetî ti attho*.

practitioners:

> In the tenth [*sutta*], "**develops insight preceded by serenity**" is said with reference to the serenity-vehicle practitioner. Indeed, he first arouses access concentration or absorption concentration—this is serenity—then he sees concentration and those states connected with it as impermanent etc.—this is insight. In this way, serenity comes first, and insight comes later. Therefore, "develops insight preceded by serenity" is said. "**Develops serenity preceded by insight**" is said with reference to the insight-vehicle practitioner. He sees the five aggregates subject to clinging as impermanent etc. without having aroused even the serenity just mentioned.[18]

I might be reminded that even though Buddhaghosa does not early mention the dry-insight practitioner here, but as shown in section §4.1 above, in the commentary of the *Majjhima-nikāya* when Buddhaghosa comments on the development of serenity preceded by insight in the context of introducing two meditation methods (*bhāvanānaya*) he does regard the same practice to be that of the dry-insight practitioner.

§5.2.2 In the Other *Nipātas*

In the *Dukanipāta* ("Book of the Twos"), AN I 63–65 mentions two types of people: one "who is fettered internally" (*ajjhattasaṃyojano puggalo*) and one "who is fettered outwardly" (*bahidhāsaṃyojano puggalo*). The former person is virtuous, restrained with the restraint of the *Pātimokkha* (the code of monastic rules), perfect in conduct and result, seeing fear in the slightest fault, and trained by undertaking the training precepts. After death, he will return to this state of sense sphere (*itthattaṃ*). The second person has the same qualities as the first person except he will not return to this state of sense sphere after death. The *Manorathapūraṇī* glosses the former person as a dry-insight practitioner:

> By this part are referred to the lower two paths and the two fruits of a *bhikkhu* who is a dry

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[18] Mp-ṭ II 344[CS]: *Dasame* ***samathapubbaṅgamaṃ vipassanaṃ bhāvetī****ti idaṃ samathayānikassa vasena vuttaṃ. So hi paṭhamaṃ upacārasamādhiṃ vā appanāsamādhiṃ vā uppādeti, ayaṃ samatho. So tañ ca taṃsampayutte ca dhamme aniccādīhi vipassati, ayaṃ vipassanā, iti paṭhamaṃ samatho, pacchā vipassanā. Tena vuccati "samathapubbaṅgamaṃ vipassanaṃ bhāvetī"ti.* ***vipassanāpubbaṅgamaṃ samathaṃ bhāvetī****ti idaṃ pana vipassanāyānikassa vasena vuttaṃ. So taṃ vuttappakāraṃ samathaṃ asampādetvā pañcupādānakkhandhe aniccādīhi vipassati.*

insight practitioner and has elements as his meditation subject.[19]

The reason that the person who is fettered internally is regarded as a dry-insight practitioner standing at the lower two stages of enlightenment is probably that the commentator seeks clarification into the canonical phrase "*āgantā itthattaṃ*". Since the experience of form-sphere *jhāna* will probably lead a person to be reborn in the fine-material sphere after one's death thus not returning to this state of sense sphere, the "person who is fettered internally" and surely returns to this state of sense sphere is unlikely to be a *jhāna*-obtainer. Further, the person in discussion cannot be a non-returner since according to the *Manorathapūraṇī* (III 132) discussed above, a dry-insight non-returner in the sense sphere will definitely obtain *jhāna* before his death and so not return to the sense sphere. Thus, only dry-insight practitioners standing at the lower two stages of enlightenment will definitely come back to the sense sphere after death due to the lack of form-sphere *jhāna* experience.

AN 5:200 mentions "five elements leading to escape" (*nissaraṇīyā dhātuyo*): (1) by giving attention to renunciation (*nekkhamma*) one obtains the escape from sensual desire (*kāma*); (2) by giving attention to non-ill will (*avyāpāda*) one obtains the escape from ill will (*vyāpāda*); (3) by giving attention to harmlessness (*avihesā*) one obtains the escape from harmfulness (*vihesā*); (4) by giving attention to immateriality (*arūpa*) one obtains the escape from materiality (*rūpa*); and (5) by giving attention to the cessation of identity (*sakkāyanirodha*) one obtains the escape from identity (*sakkāya*).[20]

The *Manorathapūraṇī* glosses the first four types of escape respectively as "impurity *jhāna*" (*asubhajjhāna*), "loving-kindness *jhāna*" (*mettājhāna*), "compassion *jhāna*" (*karuṇājhāna*), and "formless *jhāna*" (*arūpajjhāna*). As to the fifth escape, the *Manorathapūraṇī* says:

> In the fifth section, **attending to identity**: after emerging from the fruition attainment, a dry insight practitioner who attains arahantship after examining the pure formations sends forth his mind facing the five aggregates of clinging for the purpose of investigation. **This is called the escape from identity**: a dry insight practitioner abides seeing *nibbāna* with the path or fruition of arahantship. The arisen arahantship-attainment consciousness [knowing]

[19] Mp II 134,$_{9\text{-}11}$: *Iminā aṅgena sukkhavipassakassa dhātukammaṭṭhānikabhikkhuno heṭṭhimaṃ maggadvayañ c' eva phaladvayañ ca kathitaṃ.*

[20] AN III 245,$_{4}$–246,$_{26}$. Also. cf. DN 33 (III 239,$_{18}$–241,$_{2}$).

that "there is no identity" in him is called the escape from identity.[21]

It is obvious that the *Manorathapūraṇī* takes the fifth escape to be something peculiar to the dry-insight practitioner. And, its subcommentary also agrees on it:

> **This is called**: the first four sections are meant for the sake of serenity-vehicle practitioners, but this (fifth section) is for dry-insight practitioner. Therefore, the master says, "***suddhasaṅkhāre***" etc.[22]

In fact it is impossible to see any relationship between the fifth escape and the dry-insight practitioner if we read the canonical passage alone without consulting the commentarial expositions.

§5.3 *Sukkhavipassaka* in the *Saṃyutta-nikāya*, *Majjhima-nikāya* and *Dīgha-nikāya*

Except for those previously mentioned, there are no other canonical passages in the *Majjhima-nikāya* and the *Dīgha-nikāya* that the ancient commentators consider to relate to the dry-insight practitioner. In the *Saṃyutta-nikāya*, there are numerous *suttas* where the realization of arahantship is obtained through the contemplation of the five aggregates or the twelve bases. Since these *suttas* do not mention of form-sphere *jhānas* at all, one may assume that the commentators regarded at least some to relate to the dry-insight practitioner. Nevertheless, a thorough examination of all relevant instances reveals the incorrectness of this assumption since only two *suttas* from the *Saṃyutta-nikāya* are considered by commentators to concern the dry-insight practitioner.

In the *Susīma Sutta* (SN 12:70), a heretic wanderer named Susīma joined the order of the Buddha as a spy in order to learn the teachings of the Buddha, so that he and his companions could teach lay people and in return receive worldly gains such as robes and almsfood. After joining the order of the Buddha, Susīma met some *bhikkhus*, who announced themselves as wisdom-liberated *arahants* (*paññāvimutta*) who had not attained the formless *jhāna* and mundane super knowledges

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[21] Mp III 322,14-22: *Pañcamavāre* ***sakkāyaṃ manasikaroto*** *ti suddhasaṃkhāre pariggaṇhitvā arahattaṃ pattassa sukkhavipassakassa phalasamāpattito vuṭṭhāya vīmaṃsanatthaṃ pañcupādānakkhandhâbhimukhaṃ cittaṃ pesentassa.* ***Idam akkhātaṃ sakkāyassa nissaraṇa****n ti idaṃ arahatta-maggena ca phalena ca nibbānaṃ disvā ṭhitassa bhikkhuno 'puna sakkāyo natthī'ti uppannaṃ arahattaphalasamāpatticittaṃ sakkāyassa nissaraṇan ti akkhātaṃ.*

[22] Mp-ṭ III 75[CS]: ***idamakkhātan****ti samathayānikānaṃ vasena heṭṭhā cattāro vārā gahitā, idaṃ pana sukkhavipassakassa vasenāti āha "****suddhasaṅkhāre****"ti-ādi.*

(*abhiññā*). Although the *sutta* gives no word about the form-sphere *jhāna*, its commentary, the *Sāratthapakāsinī* views those wisdom-liberated *arahants* as dry-insight *arahants*:

> The expression "**Friend, we are liberated by wisdom**" points out that "Friend! We are dry insight practitioners without *jhāna*, we are liberated by wisdom alone".[23]

According to the same *sutta*, Susīma became confused with the *bhikkhu*s' remarks and approached the Buddha for further explanation. The commentary further remarks on the Buddha's explanation, adding that Susīma also became a dry-insight practitioner after the dialogue:

> Why does the Buddha start this sentence "**Susīma, do you…**"? [He does so] for revealing that those *bhikkhus* are dry-insight practitioners without *jhāna*. This is the intention [of the Buddha]: "Not only are you a dry-insight practitioner without *jhāna*, those *bhikkhus* are also *arahants* of the same type".[24]

The subcommentary of the *Sāratthapakāsinī* then confirms that Susīma became a dry-insight *arahant*:

> "For revealing" means that "Susīma, just as you are well-established in grasping the cessation of the taints as a dry-insight practitioner without *jhāna*, so are those *bhikkhus*."[25]

It is noteworthy that even though the idea of a dry-insight practitioner occurs several times in the commentaries of the four *Nikāya*s, virtually nowhere do the names of these dry-insight practitioners occur. Susīma discussed above is one of the two dry-insight practitioners whose names are known. The other dry-insight practitioner with name occurs in the commentary of the *Dhammapada*, which shall be discussed in section §5.6 below.

Another *sutta* from the *Saṃyutta-nikāya* that the commentator considers as relating to the dry-insight practitioner is SN 48:24 (V 204–205). The *sutta* classifies the stream-enterer into three types: the "one-seeder" (*ekabījin*), the "clan-to-clanner" (*kolaṃkola*), and the

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[23] Spk II 126,34–127,2: ***Paññāvimuttā kho mayaṃ, āvuso*** *ti, āvuso, mayaṃ nijjhānakā sukkha-vipassakā paññā-matten' eva vimuttā ti dassenti*.

[24] Spk II 127,22-26: ***Api nu tvaṃ, Susīmā*** *ti, idaṃ kasmā ārabhi? Nijjhānakānaṃ sukkha-vipassaka-bhikkhūnaṃ pākaṭa-karaṇ' atthaṃ. Ayaṃ h' ettha adhippāyo: na kevalaṃ tvam eva nijjhānako sukkha-vipassako. Ete pi bhikkhū evarūpā yevā ti*. SN II 127,8 reads *Api pana tvaṃ* for *api nu tvaṃ*.

[25] Spk-pṭ II 125[CS]: ***Pākaṭakaraṇatthan****ti yathā tvaṃ, Susīma, nijjhānako sukkhavipassako ca hutvā āsavānaṃ khayasammasane suppatiṭṭhito, evaṃ tepi bhikkhū*.

"seven-lives-at-moster" (*sattakkhatt-uparama*).[26] The *Sāratthapakāsinī* comments that the "seven-lives-at-moster" does not refer to a stream-enterer who is to be reborn seven times only among human beings and then attain arahantship, nor to a stream-enterer who is to be reborn seven times only in the world of the *devas* and then acquire arahantship among *devas*. The term is said to refer to a stream-enterer who attains arahantship after having been reborn seven times sometimes among human beings and sometimes among the *devas*. The term "seven-lives-at-moster," according to the *Sāratthapakāsinī*, is a synonym of *idhaṭṭhakavokiṇṇasukkhavipassaka*,[27] which is explained by the subcommentary with the following words:

> ***Idhaṭṭhakavokiṇṇasukkhavipassakassa*:** a dry-insight practitioner who abides in the sense existence and is afterwards reborn with mixed existences among the humans and *devas*.[28]

It is not clear why the term "seven-lives-at-moster" in SN 48:24 is interpreted by the commentator as referring to a dry-insight practitioner when it is obvious that other alternative interpretations cannot be excluded.

§5.4 *Sukkhavipassaka* in the *Khuddhaka-Nikāya*

In the *Khuddhaka-nikāya*, there are some passages regarded by the commentators as relevant to the dry-insight practitioner.

The *Asubhānupassī Sutta* of the *Itivuttaka* records that a *bhikkhu* should practise the contemplation of foulness of the body (*asubhānupassī*), the mindfulness of breath (*ānāpānassati*), and the contemplation of impermanence in all formations (*sabbasaṅkhāresu aniccānupassī*). The *sutta* thus reads,

> When you contemplate foulness of the body, the underlying tendencies of lust for the beauty-element are abandoned. When the mindfulness of breath is well-established internally in front, the latent dispositions involved with thoughts and concerning external

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[26] For the translations for the three types, I follow CDB 1677.

[27] Spk III 239,21-23: *Tasmā* ***sattakkhattu-paramo*** *ti, idaṃ idh' aṭṭhaka-vokiṇṇa-sukkha-vipassakassa nāmaṃ kathitan ti veditabbaṃ.*

[28] Spk-pṭ II 494[CS]: ***Idhaṭṭhakavokiṇṇasukkhavipassakassā****ti yo imasmiṃ kāmabhave ṭhito manussadevavasena vokiṇṇabhavūpapattiko sukkhavipassako ca, tassa vasena.*

> things cease to exist. When you abide contemplating the impermanence of all formations, ignorance is abandoned; knowledge arises.[29]

The commentary of the *Itivuttaka* notes on this *sutta* that while the first two practices, *asubhānupassī* and *ānāpānassait*, concern both serenity meditation and insight meditation, the third is taught with reference to a "pure insight meditation subject" (*suddhavipassanākammaṭṭhāna*). On the third type of practice, the *Itivuttaka*'s commentary says:

> **Ignorance is abandoned**: the ignorance that covers the intrinsic nature of truths, produces all misfortune, and is the cause of the whole suffering of *saṃsāra* is abolished when people abide contemplating impermanence. This, we know, is said by the Blessed One in respect to the dry-insight *arahant* who has emerged from the mode of impermanence.[30]

The contemplation of impermanence in formations is no doubt a practice of insight meditation. In the *sutta*, however, the context in which this contemplation occurs means it cannot be ascribed specifically to dry-insight practitioners. It is uncertain why the commentator makes such a connection. Nevertheless, the fact that he employs the term *kira* seems to imply his own doubt about the reliability of his comment.

In the *Māgandiya Sutta* of the *Suttanipāta*, there is barely a canonical passage regarded by the commentary as associating with a dry-insight practitioner. The *Māgandiya Sutta* says the following:

> For one devoid of perceptions there are no knots. For one liberated-by-wisdom there are no delusions. But those who have maintained both perception and view wander in the world, causing offence.[31]

The *Mahāniddesa*, an early canonical commentary on the *Aṭṭhakavagga* of the *Suttanipāta*, has the

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[29] Iti 80,11–81,3: *Asubhānupassī bhikkhave kāyasmiṃ viharatha, ānāpānassati ca vo ajjhattaṃ parimukhaṃ sūpaṭṭhitā hotu; sabbasaṃkhāresu aniccānupassino viharatha. Asubhānupassīnaṃ bhikkhave kāyasmiṃ viharataṃ yo subhāya dhātuyā rāgānusayo so pahīyati. Ānāpānassatiyā ajjhattaṃ parimukhaṃ sūpaṭṭhititāya ye bāhirā vitakkāsayā vighātapakkhikā te na honti. Sabba-saṃkhāresu aniccānupassīnaṃ viharataṃ yā avijjā sā pahīyati, yā vijjā sā uppajjatīti.*

[30] Iti-a II 89,16-20: ***yā avijjā, sā pahīyati**: yā sacca-sabhāva-paṭicchādanī sabbânatthakārī sakalassa vaṭṭa-dukkhassa mūla-bhūtā avijjā, sā aniccânupassīnaṃ viharataṃ samucchijjati. Idaṃ kira Bhagavatā aniccâkārato vuṭṭhitassa sukkha-vipassaka-khīṇâsavassa vasena vuttaṃ.*

[31] Sn 847: *Saññāvirattassa na santi ganthā, paññāvimuttassa na santi mohā; saññañ ca diṭṭhiñ ca ye aggahesuṃ, te ghaṭṭayantā vicaranti loke ti.*

same passage together with an exegesis of it. On the first two sentences, the *Mahāniddesa* comments as follows:

> **For one devoid of perceptions there are no knots:** for one who develops the noble path preceded by serenity, the knots are suppressed from the beginning with cause. When arahantship is attained, the knots, delusions, hindrances, sensual perceptions, perceptions of ill will, perceptions of hurting, and perceptions of wrong view are all abandoned by an *arahant*, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising. In this way, there are no knots for one who is devoid of perceptions.
> **For one liberated-by-wisdom there are no delusions**: for one who develops the noble path preceded by insight, the delusions are suppressed from the beginning with cause. When arahantship is attained, …(as above) … In this way, there are no delusions for one liberated-by-wisdom.[32]

It is noteworthy that the *Mahāniddesa* interprets "one devoid of perception" (*saññāviratta*) as "one who develops the noble path preceded by serenity", and "one liberated-by-wisdom" (*paññāvimutta*) as "one who develops the noble path preceded by insight". This implies that the one liberated-by-wisdom develops insight meditation from the very beginning without the development of serenity. Both the *Paramatthajotikā II*, a commentary on *Suttanipāta*, and the *Saddhammapajjotikā*, a commentary on *Mahāniddesa*, unanimously interpret the one liberated-by-wisdom in this context as a dry-insight practitioner:

> There, "**one devoid of perceptions**" means one who has abandoned sensual perceptions etc. through the development preceded by the perception of renunciation. By this term, the serenity-vehicle practitioner liberated in both ways is meant. "**One liberated-by-wisdom**" means the one who is liberated from all defilements through the development preceded by

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32 Nidd1 207,10-23: ***Saññāvirattassa na santi ganthā*** *ti yo samathapubbaṅgamaṃ ariyamaggaṃ bhāveti, tassa ādito upādāya ganthā vikkhambhitā honti; arahatte patte, arahato ganthā ca mohā ca nīvaraṇā ca kamasaññā byāpādasaññā vihiṃsāsaññā diṭṭhisaññā ca pahīnā honti, ucchinnamūlā tālāvatthukatā anabhāvaṃ gatā āyatiṃ anuppādadhammā ti, saññāvirattassa na santi ganthā.* ***Paññāvimuttassa na santi mohā*** *ti yo vipassanāpubbaṅgamaṃ ariyamaggaṃ bhāveti, tassa ādito upādāya mohā vikkhambhitā honti; arahattapatte, arahato mohā ca ganthā ca nīvaraṇā ca kāmasaññā byāpādasaññā vihiṃsāsaññā diṭṭhisaññā ca pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammāti paññāvimuttassa na santi mohā.*

insight. By this term, the dry-insight practitioner is meant.[33]

In general, "one liberated-by-wisdom" is classified by commentators into five types of *arahants*, including the dry-insight *arahant*. However, the commentaries here, surprisingly interpret one liberated-by-wisdom only as the dry-insight *arahant*, even though the context in which the term appears does not necessarily demand so. It seems possible that both the *Paramatthajotikā II* and the *Saddhammapajjotikā* base their interpretation on their precedent, the *Mahāniddesa* which interprets one liberated-by-wisdom as "one who develops the noble path preceded by insight"; thus, they seem to try to clarify the term using plain language. The *Saddhammapajjotikā* gives an exposition on the two kinds of noble path outlined in the *Mahāniddesa*, which are trodden respectively by one devoid of perceptions and one liberated-by-wisdom:

> The meaning of "**one who develops the noble path preceded by serenity**" is one who, after having let serenity proceed in advance as a leader, develops the noble path together with insight. It means that he arouses concentration first and then arouses the noble path together with insight later. … The meaning of "**one who develops the noble path preceded by insight**" is one who, after having let insight proceed in advance as a leader, develops the noble path. It means that he first arouses insight and later arouses concentration accompanied by the noble path.[34]

Taken together, all the commentarial passages considered thus far, consistently treat the phrase "preceded by insight" (*vipassanāpubbaṅgama*) as an attribute peculiar to the meditative approach of dry-insight practitioners.

§5.5 *Sukkhavipassaka* in the *Puggalapaññatti*

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[33] Sn-a II 547,32–548,2, Nidd1-a II 313,11-16: *Tattha* ***saññāvirattassā*** *ti nekkhammasaññāpubbaṅgamāya bhāvanāya pahīnakāmādisaññassa, Iminā padena ubhatobhāgavimutto samathayāniko adhippeto;* ***paññāvimuttassā*** *ti vipassanāpubbaṅgamāya bhāvanāya sabbakilesehi vimuttassa, iminā sukkhavipassako adhippeto.*

[34] Nidd1-a II 313,21-24: ***Yo samathapubbaṅgamaṃ ariyamaggaṃ bhāvetī*** *ti yo puggalo samathaṃ pubbaṅgamaṃ purecārikaṃ katvā saha vipassanaṃ ariyamaggaṃ bhāveti; paṭhamaṃ samādhiṃ uppādetvā pacchā saha vipassanaṃ ariyamaggaṃ uppādetī ti attho.* Nidd1-a II 313,30-33: ***Yo vipassanāpubbaṅgamaṃ ariyamaggaṃ bhāvetī*** *ti yo puggalo vipassanaṃ pubbaṅgamaṃ purecārikaṃ katvā ariyamaggaṃ bhāveti, paṭhamaṃ vipassanaṃ uppādetvā pacchā ariyamaggasampayuttaṃ samādhiṃ bhāvetīti attho.*

Among the seven *Abhidhamma* texts, only the *Puggalapaññatti* contains passages that the Pāli commentaries consider directly relevant to the dry-insight practitioner.

In the beginning of the chapter *Ekakapuggalapaññatti*, the text mentions two types of people: one liberated at times (*samayavimutta*), and one liberated not at times (*asamayavimutta*):

> What kind of person is one liberated at times? Here some person abides contacting those eight deliverances with the body from time to time, and some of his taints are destroyed by his seeing with wisdom. This kind of person is said to be one liberated at times. What kind of person is one liberated not at times? Here some person does not abide contacting those eight deliverances with the body from time to time, but his taints are destroyed by his seeing with wisdom. This kind of person is said to be one liberated not at times.[35]

According to the *Pañcappakaraṇa*, the term "one liberated at times" is a stream-enterer, once-returner, or a non-returner, who is endowed with the attainment of the eight deliverances; "one liberated not at times" is a dry-insight *arahant*. It is said in the *Pañcappakaraṇa* thus:

> And, here, "**liberated not at times**" is the name for a dry-insight practitioner who has destroyed the taints. Dry-insight stream-enterers, dry-insight once-returners, dry-insight non-returners, the *arahants* who have obtained the eight deliverances, and worldlings are not included in this pair. They are called "people outside this pair".[36]

The canonical phrase "does not abide contacting the eight deliverances with the body from time to time" is open to interpretations. The interpretation adopted by the *Pañcappakaraṇa* is that he never contacts any of the eight deliverances with the body. However, an alternative interpretation is that he does contacts those eight deliverances with the body, but not very frequently. This alternative interpretation is adopted in Bimala Law's translation of the *Pañcappakaraṇa*, in which he renders the relevant passage under discussion as the following: "Here a person goes on experiencing the

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[35] Pp 11,1-11: *Katamo ca puggalo samayavimutto? Idh' ekacco puggalo kālena kālaṃ samayena samayaṃ aṭṭha vimokkhe kāyena phusitvā viharati, paññāya c' assa disvā ekacce āsavā parikkhīṇā honti: ayaṃ vuccati puggalo samayavimutto. Katamo ca puggalo asamayavimutto? Idh' ekacco puggalo na h' eva kho kālena kālaṃ samayena samayaṃ aṭṭha vimokkhe kāyena phusitvā viharati, paññāya c' assa disvā āsavā parikkhīṇā honti: ayaṃ vuccati puggalo asamayavimutto. Sabbe pi ariyapuggalā ariye vimokkhe asamayavimuttā.*

[36] Pp-a 179,10-14: ***Asamayavimutto*** *ti pan'ettha sukkhavipassakakhīṇāsavass' etaṃ nāmaṃ, sukkhavipassakā pana sotāpanna-sakadāgāmi-anāgāmino aṭṭha-samāpattilābhino ca khīṇāsavā puthujjanā ca imasmiṃ duke na labbhanti, dukamuttakapuggalā nāma honti.*

eight stages of emancipation though not from time to time ...”.[37]

In the chapter of *Catukapuggalapaññatti*, the *Puggalapaññatti* mentions four types of people: (1) one who obtains the inner mental serenity (*ajjhattaṃ cetosamatha*) but not the higher wisdom of insight into the *dhammas* (*abhipaññā- dhammavipassanā*); (2) one who obtains the higher wisdom of insight into the *dhammas* but not the inner mental serenity; (3) one who obtains neither; and (4) one who obtains both. These four types of people appear in AN 4:94 too, according to which, the first three types should endeavor to achieve the state of the fourth who obtains both “inner mental serenity” and “higher wisdom of insight into the *dhamma*s”. The *sutta*, AN 4:94, does not clarify the meanings of the two terms; while the remarks of its commentary, the *Manorathapūraṇī*, are still too broad.[38] In contrast, the *Puggalapaññatti* itself defines the two terms and shows explicitly that the second type of person, who obtains the higher wisdom of insight into the *dhamma*s but not the inner mental serenity, refers to the dry-insight practitioner:

> How does a person obtain the higher wisdom of insight into the *dhammas* but not inner mental serenity? Here some person is an obtainer of the supramundane path or fruit, but not of the attainment connected with materiality or immateriality. In this way, the person obtains the higher wisdom of insight into the *dhammas* but not inner mental serenity.[39]

Here the attainment connected with materiality (*rūpasahagata-samāpatti*)[40] refers to the form-sphere *jhāna* (*rūpajjhāna*), and the attainment connected with immateriality (*arūpasahagata*) to the formless *jhāna* (*arūpajjhāna*). Thus, this *Puggalapaññatti* passage informs that one is able to realize the noble path and fruit without the experience of form-sphere *jhāna*. This is therefore self-evident, positive canonical evidence for the existence of dry-insight noble persons in the Pāli Canon.[41] When clarifying the meaning of this passage, the *Pañcappakaraṇa* identifies the second

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[37] Law (trans.), 1969, p. 17.

[38] Mp III 116,3-8: *Dutiye* ***ajjhattaṃ cetosamathassâ*** *ti niyakajjhatte appanācittasamādhissa.* ***Adhipaññādhamma-vipassanāyâ*** *ti saṃkhārapariggāhaka-vipassanāñāṇassa; tañ hi adhipaññāsaṃkhātañ ca pañcakkhandhasaṃkhātesu ca dhammesu vipassanābhūtaṃ, tasmā adhipaññādhammavipassanā ti vuccatâ ti.*

[39] Pp 61,31-36: *Kathañ ca puggalo lābhī hoti adhipaññādhammavipassanāya, na lābhī ajjhattaṃ cetosamathassa? Idh' ekacco puggalo lābhī hoti lokuttaramaggassa vā phalassa vā, na lābhī rūpasahagatānaṃ vā arūpasahagatānaṃ vā samāpattīnaṃ: evaṃ puggalo lābhī hoti adhipaññādhammavipassanāya, na lābhī ajjhattaṃ cetosamathassa*.

[40] This term, *rūpasahagata*, occurs in SN IV 266 and AN IV 416, which describes how a *bhikkhu* who enters the base of the infinity of space is assailed by “perception and attention connected with form” (*rūpasahagatā saññāmanasikārā*).

[41] It is worthy to note in passing that the *Puggalapaññatti* explains *adhipaññādhammavipassanā* as the supramundane path and fruit, but that other commentaries offer an alternative interpretation simply as mundane insight knowledge. Cf.

type of person with the dry-insight practitioner:

> **Connected with materiality**: form-sphere attainment with the sign of form as its object. **Connected with immateriality**: formless attainment without the sign of form as its object. Among them, the first person is a worldling who obtains the eight deliverances; the second person is a dry-insight noble disciple; the third person is a noble disciple who obtains the eight deliverances; the fourth is a worldly person.[42]

It should be emphasized here that a similar exposition to that given in the *Puggalapaññatti* of the four types of people occurs in the early *Abhidharma* work of the Sarvāstivāda preserved in Chinese, i.e. the **Abhidharmasaṃgītiparyāyapādaśāstra* 阿毘達磨集異門足論 (*Apidamo-jiyimenzu-lun*), which will be discussed in the next chapter (§6.3.2). The consistency between the *Puggalapaññatti* and the **Abhidharmasaṃgītiparyāyapādaśāstra* suggests that it was a common doctrine of Sarvāstivāda and Theravāda that one could still become an *ariya* ("noble being") even without the form-sphere *jhāna*.

§5.6 Miscellaneous

In addition to the evidence already discussed, there are two commentarial passages that provide information on the dry-insight practitioner. However, neither directly comments on specific canonical passage.

Besides Ven. Susīma as mentioned above (§5.3), the other dry-insight *arahant* whose name is revealed is Ven. Cakkhupāla who appears in an episode found in the commentary of *Dhammapada*. According the *Pañcappakaraṇa*, Ven. Cakkhupāla is a contemporary of the Buddha, living at

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Mp III 116,$_{5\text{-}8}$: ***Adhipaññādhamma-vipassanāyâ*** *ti saṃkhārapariggāhaka-vipassanāñāṇassa; tañ hi adhipaññā-saṃkhātañ ca pañcakkhandhasaṃkhātesu ca dhammesu vipassanābhūtaṃ, tasmā adhipaññādhammavipassanā ti vuccatâ ti.* Paṭis-a I 103,$_{36}$–104,$_{5}$: ***Adhipaññādhammavipassanā*** *ti evaṃ saṅkhārānaṃ bhaṅgaṃ passitvā passitvā aniccādito vipassantassa saṅkhārā 'va bhijjanti, saṅkhārānaṃ maraṇaṃ na añño koci atthī ti bhaṅga-vasena suññataṃ gahetvā pavattā vipassanā; sā hi adhipaññā 'va dhammesu ca vipassanā 'ti katvā adhipaññādhammavipassanā 'ti vuccati*.

[42] Pp-a 244,$_{29}$–245,$_{2}$: ***Rūpasahagatāna****n ti rūpanimittārammaṇānaṃ rūpāvacarasamāpattīnaṃ.* ***Arūpasahagatāna****n ti na rūpanimittārammaṇānaṃ arūpasamāpattīnaṃ. Ettha ca paṭhamo aṭṭhasamāpattilābhī puthujjano. Dutiyo sukkhavipassaka-ariyasāvako. Tatiyo aṭṭha-samāpattilābhī ariyasāvako. Catuttho lokiyamahājano veditabbo*.

Sāvatthi. After going forth, Ven. Cakkhupāla learns from the Buddha that in the Buddha's dispensation there are only two burdens i.e., the burden of scriptural study (*ganthadhura*) and the burden of insight meditation (*vipassanādhura*). In consideration of his old age, Ven. Cakkhupāla forsakes the first burden and selects the second, thinking that it alone can lead him to the realization of arahantship; he thus learns an insight meditation subject from the Buddha. During the three months of the rainy season, Ven. Cakkhupāla decides to adopt only three postures: walking, standing, and sitting postures. After one month of not sleeping in the lying posture, his eyes begin to deteriorate. A physician tries to persuade him to apply ointment to his eyes while in the lying posture, but he does not listen and insists on his vow of not lying down for three months. When he persists in practising meditation with the vow not to lie down, he soon attains arahantship and simultaneously destroys his eyes. The commentary of the *Dhammapada* describes the moment of his attainment of arahantship in the following words:

> At the end of the middle watch, his eyes and his defilements were broken simultaneously. After having become a dry-insight *arahant*, he entered and sat down in the chamber.[43]

The episode of Cakkhupāla's attainment of dry-insight arahantship is also recorded in the commentary of the *Theragathā*, using different expressions:

> "For me, the cessation of the defilement disease is better than the cessation of the eye disease," [thinking thus,] he devoted himself to insight meditation, neglecting his eye disease. When he indulged in mental development, his eyes and defilements were broken simultaneously. He became a dry-insight *arahant*.[44]

It seems that besides Susīma in SN 12:70, Ven. Cakkhupāla is the only other dry-insight practitioner whom the Pāli commentarial literature name. That the names of people who are dry-insight practitioners are less revealed probably reflects the fact that dry-insight practitioners received less attention from the ancient commentators than serenity-vehicle practitioners did.

Near the end of the commentary of the *Theragāthā*, the commentator mentions different ways

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[43] Dhp-a I 12,16-18: *Athassa majjhimayāme atikkante apubbaṃ acarimam akkhīni c'eva kilesā ca pabhijjiṃsu. So sukkhavipassako arahā hutvā gabbhaṃ pavisitvā nisīdi.*

[44] Th-a I 207,9-13: *So 'akkhi-roga-vūpasamanato kilesa-roga-vūpasamanameva mayhaṃ varan' ti akkhi-rogaṃ ajjhūpekkhitvā vipassanāyaṃ yeva yutta-ppayutto ahosi. Tassa bhāvanaṃ ussukkāpentassa apubbaṃ acarimaṃ akkhīni c'eva kilesā ca bhijjiṃsu. So sukkha-vipassako arahā ahosi.*

to categorize the disciples of the Buddha. One way to classify the disciples is into five types: (1) one who reaches perfection (*pāramippatta*); (2) one who obtains discriminating knowledges (*paṭisambhidāppatta*); (3) one endowed with the six super knowledges (*chaḷabhiñña*); (4) one endowed with the three true knowledges (*tevijja*); and (5) dry-insight practitioner (*sukkhavipassaka*). As to the dry-insight practitioner the commentary has the following notes the following:

> This clarification [of the dry-insight practitioner] is said after examining the general nature of disciples. Here, in the canonical text, no dry-insight practitioners at all have come down [i.e., been mentioned].[45]

The meaning of these two sentences is somewhat obscure. To the best of my understanding, it seems to imply that the canonical texts do not mention any specific *arahants* as dry-insight practitioners.[46] This differs from the other categories, such as *pāramippatta*, *paṭisambhidāppatta*, *chaḷabhiñña*, and *tevijja*, of which the canonical texts freely cite specific names. In other words, what the commentator desires to convey to his readers is that in spite of the canonical absence of specified dry-insight practitioners, an examination of the general characteristics of disciples mentioned in the Canon reveals that some were dry-insight *arahants*.

[45] Th-a III 209,3-5,: *Ayañca vibhāgo sāvakānaṃ sādhāraṇa-bhāvaṃ upaparikkhitvā vutto. Idha pāḷiyaṃ āgatā nattheva sukkhavipasssakā.*

[46] I am indebted to Ven. Bhikkhu Bodhi for helping me to translate and understand the second sentence in an email dated 29 Jan, 2008.

Part III

Counterparts of the *Sukkhavipassaka* Doctrine in Other Buddhist Schools

Chapter Six

The Complete Type of Wisdom-Liberated One in the Sarvāstivāda's Canonical and Commentarial Literature

This chapter examines the canonical and commentarial literatures of *Sarvāstivāda* school that are preserved in Chinese translation as well as investigates the doctrine of the "complete type of wisdom-liberated one" (全分慧解脫 *Quanfen-huijietuo*), a concept very similar to that of the *sukkhavipassaka* in the Theravāda school. It will be demonstrated that the doctrine concerning the "complete type of wisdom-liberated one" is not only preserved in the Sarvāstivāda's commentarial literatures but also preserved in its Canon, the *Saṃyukta-āgama* to be precise.

Among the *suttas* of the Sarvāstivāda's *Āgamas*, the *Susīma Sutta*[1] (SĀ 347) of the *Saṃyukta-āgama*[2] is the most centrally important one to be discussed because on the authority of this *sutta*, the Sarvāstivādin *Abhidharma* texts establish the doctrine of the "complete type of wisdom-liberated one". To facilitate the investigation into the doctrine of "complete type of wisdom-liberated one", section §6.1 presents an English translation of the *Susīma Sutta* of the Chinese *Saṃyukta-āgama*. Section §6.2 then compares the three extant versions of the *Susīma Sutta*—two in Chinese and one in Pāli—with the implications drawn from the said comparison discussed as well. Section §6.3 focuses on the relevant commentarial passages of Sarvāstivāda school, which either preserve comments on the *Susīma Sutta* or quote it as canonical support for their argument. Section §6.4 discusses how the *Susīma Sutta* of the Sarvāstivāda was changed under the influence of the ancient commentarial tradition. Section §6.5 reveals that the definitions of right concentration given in the Sarvāstivādin *Āgama* texts are in concord with the doctrine of the "complete type of wisdom-liberated one".

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[1] The Taishō edition does not give a title; I follow Akanuma (1929, p. 48) who suggested *Xu-shen* 須深 as the title.

[2] This *Saṃyukta-āgama* is a Chinese counterpart of Pāli *Saṃyutta-nikāya*. It was translated into Chinese by Bao-yun 寶雲 between 435–445 C.E. based on the original manuscript either read out by Guṇabhadra or brought by Fa-xian 法顯 from Ceylon. Cf. Yin-Shun, 1983, p. 1. According to Enomoto (2001, pp. 31–41), the original manuscript was less likely brought by Fa-xian from Ceylon than it was by Guṇabhadra from the middle reaches of Ganges.

§6.1 The *Susīma Sutta* of the *Saṃyukta-āgama*

The *Susīma Sutta* of *Saṃyutta-nikāya* (SN 12:70) has sometimes been viewed as evidence for the existence of wisdom-liberated *arahants* who do not obtain any form-sphere *jhāna*. However, some scholars have highlighted that the Pāli commentary rather than the *Susīma sutta* proper supports the existence of such *arahants* since the *sutta* confirms only that one can attain arahantship without the five mundane super knowledges (*abhiññās*) and four formless *jhānas*; no reference is given to the form-sphere *jhānas*.[3] Nevertheless, the Sarvāstivāda's version of the *Susīma Sutta* clearly documents the *arahants* who lack form-sphere *jhānas*, and thus it corresponds to the Pāli commentarial explanations on the *Susīma Sutta* given by Buddhaghosa.

Although the *Susīma Sutta* in the *Saṃyukta-āgama* plays an extremely central role in constructing the doctrine of the "complete type of wisdom-liberated one" in the Sarvāstivāda school, it has not been well discussed by scholars dealing with the issue of the dry-insight practitioner. Thus, to facilitate the discussion, I shall first give my English translation of the *sutta*.

§6.1.1 The Translation of the *Susīma Sutta* in the *Saṃyukta-āgama*[4]

Thus have I heard. On one occasion, the Buddha was dwelling at Rājagṛha in the Bamboo Grove, the Squirrel Sanctuary. Respected, esteemed, and offered to by kings, ministers, brahmins, householders, lay persons and other worldly people, the Buddha and his disciple community obtained great gains such as robes, alms-food, lodgings, and medicinal requisites. In contrast, the wanderers of other sects were not respected, esteemed, nor offered to with robes, alms-food, lodgings, and medicinal requisites.

Now on that occasion, many wanderers of other sects gathered in the Wonderful Hall,[5] where the following conversation took place: "In the past we were always revered by kings, ministers, householders, lay persons and other people, respected and offered to by them with robes, alms-food, lodgings, and medicinal requisites. But, now all these are gone. People respect and offer only the ascetic Gautama and his disciple community with robes, alms-food, lodgings, and medicinal

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[3] E.g. Gunaratana, 1985, pp. 199–200; Thanissaro Bhikkhu, 1998, translator's note; CDB 785 nn. 210, 212.

[4] For the Chinese text, see Appendix 3.

[5] Translation of 未曾講堂. The term 未曾 literally meaning "never", is probably translated from the Sanskrit equivalent of the Pāli *abbhuta*.

requisites. Now, among this assembly, who is endowed with wisdom and great power, able to secretly approach the community of the ascetic Gautama to go forth there, learn, and teach to us his *dhamma* so that we will use the learned *dhamma* to educate kings, ministers, householders, and lay persons, to make them have faith and satisfaction and give offerings to us as much as before?" Then, a person said, "There is a young man named Susīma, wise and intelligent, able to learn and teach us Gotama's *dhamma*."

Now on that occasion, those wanderers of other sects approached the place of Susīma, saying, "Today, we people gathered in the Wonderful Hall, where the following conversation took place, 'Before we were always revered by kings, ministers, householders, lay persons and worldly people, respected and offered to by them with robes, alms-food, lodgings, and medicinal requisites. But now all these are gone. All those kings, ministers, householders, lay persons and worldly people now respect and offer only the ascetic Gautama and his disciple community. Among our assembly, who is intelligent and wise, able to approach secretly the community of the ascetic Gautama to go forth there, learn *dhamma*, and come back to educate kings, ministers, householders, lay persons and thus enable our assembly regain their respect, esteem and offerings as before?' One person said, 'Only Susīma is intelligent and wise, able to approach secretly the *dhamma* of Gautama to go forth and learn, able to learn and remember the *dhamma* said by Gautama and come back to preach.' It is because of this that we come to invite you. You, venerable sir, should do it!" Then, keeping silence Susīma consented and approached the Squirrel Sanctuary in the Bamboo Grove of Rājagṛha.

On that occasion, many *bhikkhus* were practising walking meditation in the open outside their rooms. Then, Susīma approached those *bhikkhus* and said, "Venerable sirs! May I go forth, obtain full ordination, and lead a holy life in this right *dhamma*." Then, those *bhikkhus* led Susīma to the Blessed One, they paid homage by touching the Buddha's feet with their heads, sat at one side and said to the Buddha, "Blessed One! This wanderer of other sects desires to go forth, obtain full ordination, and lead a holy life in this right *dhamma*." Then, knowing the thoughts in the mind of Susīma, the wanderer of other sects, the Blessed One told those *bhikkhus*, "You should ordain Susīma the wanderer of other sects; let him go forth." Then, those *bhikkhus* ordained Susīma willingly.

Half a month after Susīma's going forth, a certain *bhikkhu* told him, "Susīma! You should know that birth has been destroyed by us, the holy life has been lived, what has to be done has been done. We understand by ourselves that there is no more future existence." Then, Susīma asked the *bhikkhu*: "Did you venerable one learn to be secluded from sensual pleasures, secluded from

unwholesome states, to enter the first *jhāna* accompanied by initial application and sustained application;[6] did you then cause the taints not to arise and make the mind well-liberated?" The *bhikkhu* replied, "No, Susīma!"

[Susīma] asked again: "How did you, with the subsiding of the initial application and sustained application, enter the second *jhāna*, which has internal confidence and unification of the mind, is without initial application and sustained application, and has rapture and happiness born of concentration; did you then cause the taints not to arise and make the mind well-liberated?" The *bhikkhu* replied, "No, Susīma!"

[Susīma] asked again: "Ddi you, venerable one, with the fading away of rapture, dwell equanimous and, mindful and clearly comprehending, experience happiness with the body, thus enter the third *jhāna* about which the noble ones declare, 'He is equanimous, mindful, one who dwells happily'; did you cause the taints not to arise and make the mind well-liberated?" [The *bhikkhu*] replied, "No, Susīma!"

[Susīma] asked again, "Did you, venerable one, with the abandoning of pleasure and pain and with the previous passing away of joy and displeasure, enter the fourth *jhāna* which is neither-painful-nor-pleasant and includes the purification of mindfulness by equanimity; did you then cause the taints not to arise and make the mind well-liberated?" [The *bhikkhu*] replied, "No, Susīma!"

[Susīma] asked again, "Did you touch with the body and dwell in those peaceful deliverances which transcend forms, the formless attainments; did you then cause the taints not to arise and make the mind well liberated?" [The *bhikkhu*] replied, "No, Susīma!"

[Susīma] asked again, "Why do your words, venerable one, appear divers, why does what was said previously contradict what was said later? How is it possible that you declared [yourself as an *arahant*] when you did not obtain *jhāna*[7]?" The *bhikkhu* replied, "I am a wisdom-liberated one," Having said thus, those *bhikkhus*[8] rose from their seats and departed.

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[6] The descriptions of the four *jhānas* are similar to those usually found in the Pāli *Nikāyas*. Here, I adop the English translation by Bhikkhu Bodhi (2000, pp. 1015–1016).

[7] The Chinese term 禪定 might be the translation of either *dhyāna* or *samādhi*.

[8] Here, the text has 眾多比丘, so it seems that Susīma was talking to more than one *bhikkhu* despite that the text earlier states that Susīma met a certain (一比丘) after his ordination.

On that occasion, knowing that those *bhikkhus* departed, Susīma thought, "The words of those venerable ones appear diverse; what was said previously contradicts what was said later. They said they did not obtain *jhāna* but declared they had known and realized [arahantship] by themselves." Having thought thus, he approached the Buddha, paid homage by touching the feet [of the Buddha] with his head, sat at one side, and told the Buddha, "Blessed One! A number of *bhikkhus* declared in front of me thus, 'Birth is destroyed by me, the holy life has been lived, what had to be done has been done. I understand by myself there is no more future existence.' So I asked those venerable ones whether they are secluded from sensual desire, secluded from unwholesome states …(up to)…[9] they dwell [in those peaceful deliverances that transcend forms, the formless attainments] having touched them with the body, then whether they cause the taints not to arise and make the mind well-liberated. They replied to me saying, 'No. Susīma!' so I immediately inquired, '[Your] words appear diverse. What was said previously contradicts what was said later. [How is it possible that] you did not obtain the [eight] attainments,[10] but declared to have known and realized [arahantship] by yourselves?' They answered to me, 'I am liberated by wisdom'. After having said that, each one of them rose from their seats and departed. Now I shall ask the Blessed One, why did their words appear diverse, why does what was said previously contradict what is said later? How is it possible that they did not obtain the [eight] attainments, but declared to have known and realized [arahantship] by themselves?"

The Buddha told Susīma, "They first knew the stability of the *dhamma*; afterwards, they knew *nibbāna*. Dwelling alone, withdrawn, diligent, ardent, and resolute,[11] these good clansmen abandoned the view of 'I' and so caused their taints not to exist with their minds well-liberated."

Susīma replied to the Buddha, "Even now I do not understand how it is that they first knew the stability of the *dhamma*, afterwards *nibbāna*, and then dwelling alone, withdrawn, diligent, ardent and resolute, these good clansmen abandoned the view of 'I' and made their taints not to exist with their minds well-liberated."

The Buddha told Susīma, "Whether you understand or not, they first knew the stability of the

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[9] I render 乃至 as "… (up to) …". The Chinese term 乃至 is similar to *pe* in the Pāli texts.

[10] The Chinese term 正受 is the usual rendering for the Sanskrit equivalent to *samāpatti*.

[11] I adopt Yuan and Ming editions' variant reading, 不放逸住 instead of 不放逸法. In my understanding, "獨一、靜處、專精、思惟、不放逸住" is the rendering for the Sanskrit equivalent of the Pāli *eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto*.

dhamma, afterwards *nibbāna*, and then dwelling alone, withdrawn, diligent, ardent, and resolute, these good clansmen abandoned the view of 'I' and made their taints not to exist with their minds well-liberated."

Susīma told the Buddha, "I only wish the Blessed One would preach the *dhamma* to me so that I shall be able to know the knowledge of the stability of the *dhamma*, and see the knowledge of the stability of the *dhamma*," The Buddha told Susīma, "I shall ask you questions; answer me as you see fit. Susīma! What do you think that with birth, aging-and-death comes to be? Without birth aging-and-death cannot come to be?" Susīma replied, "Yes, Blessed One! With birth, aging-and-death comes to be; without birth aging-and-death cannot come to be."

Just as birth, so are existence, clinging, craving, feeling, contact, six sense bases, name-and-form, consciousness, formations, and ignorance.

"With ignorance, formations come to be? Without ignorance, formations cannot come to be?" Susīma replied to the Buddha, "Yes, Blessed One! With ignorance, formations come to be. Without ignorance, formations cannot come to be."

The Buddha told Susīma, "Without birth there is no aging-and-death? Without the cessation of birth there cannot be the cessation of aging-and-death?" Susīma replied to the Buddha, "Yes, Blessed One! Without birth there is no aging-and-death. Without the cessation of birth there cannot be the cessation of aging-and-death." … (up to)…"Without ignorance there is no formation? Not Without the cessation of ignorance there cannot be the cessation of formations?" Susīma replied to the Buddha, "Yes, Blessed One! Without ignorance there is no formation. Without the cessation of ignorance there cannot be the cessation of formations."

The Buddha told Susīma, "Knowing thus and seeing thus, does one, secluded from sensual desire, secluded from unwholesome states, [enter the first *jhāna* accompanied by initial application and sustained application] …(up to)… dwell [in those peaceful deliverances that transcend forms, the formless attainments] having touched them with the body?" Susīma told the Buddha, "No, Blessed One!" The Buddha told Susīma, "This is the way how they first knew the stability of *dhamma*, afterwards *nibbāna*, and how dwelling alone, withdrawn, diligent, ardent and resolute, these good clansmen abandoned the view of 'I' and made their taints not to exist with their minds well-liberated."

After the Buddha delivered this *sutra*, Ven. Susīma became dust-free, stainless and obtained a

purified vision of *dhamma*.[12] On that occasion, Susīma saw the *dhamma*, attained the *dhamma*, knew the *dhamma*, had faith independent of others, crossed independent of others, and gained intrepidity in the right *dhamma*.[13] Having paid homage by touching the feet [of the Buddha] with his head, he said to the Buddha, "Blessed One! I now repent my transgression. I went forth in this right *dhamma* for stealing secrets. That is why I repent now."

The Buddha said to Susīma, "Why did you go forth in this right *dhamma* for stealing secrets?" Susīma said to the Buddha: "Blessed One! A number of wanderers of other sects approached me saying: 'Susīma! You should know this: In the past we were revered and offered to by kings, ministers, householders, lay persons and other worldly people. But now all these are gone. They now offer only the ascetic Gotama and his disciple community. You should secretly approach, go forth and learn *dhamma* among the ascetic Gotama and his disciples. Once you obtain the *dhamma*, come back to teach us so that we could educate the world with the *dhamma* heard from him and make people revere and give offering to us as before.' For this reason, Blessed One, I went forth in the right *dhamma* and *vinaya* for stealing secrets. Now, I repent. May the Blessed One accept my repentance out of compassion."

The Buddha said to Susīma, "I accept your repentance. You should repeat this, 'I was so foolish, so inept, so unwise that I went forth for stealing secrets in the right *dhamma* and *vinaya*. Now I repent.'" [Susīma replied,] "When one sees one's transgression, knows one's transgression, there will be the fulfillment of future restraint and a growth of merit, not decrease. Why is it? For whoever sees one's own transgression knows one's own transgression and repents it, there will be the fulfillment of future restraint, and a growth of merit, not decrease."

The Buddha said to Susīma, "Now I shall give a simile. The wise understand by means of a simile. Suppose the patrols were to arrest a bandit, bring him fettered to the King, saying, 'Lord, this man is a robber. May the King punish him for his crime.' The King would say to them, 'Bind this criminal's arms behind his back, and lead him around the country, loudly proclaiming [his crime]. Then take him to the execution place of criminals outside the city and pierce him with three

[12] The Chinese sentence "遠塵離垢，得法眼淨" corresponds with but differs from the Pāli formula *virajaṃ vitamalaṃ dhammacakkhuṃ udapādi* because in the Chinese sentence, 遠塵 (*yuan-chen*) and 離垢 (*li-gou*) are verbal phrases, not adjectives qualifying 法眼 ("vision of *dhamma*").

[13] Similar sentence can be found in the *Nikāyas*, e.g, MN I 380,8-10: *diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane*.

hundred spears around his body and four limbs.' The executioner, receiving the order of the King, would bind this criminal's arms behind his back, and lead him around the city, loudly proclaiming [his crime]. Then he takes him to the execution place of criminals outside the city and pierces him with a hundred spears around his body and four limbs. At noon, the King would ask, 'Is the criminal still alive?' A courtier might reply, 'Alive.' The King would give order to his courtier again, 'Pierce him with a hundred spears again. In the evening pierce him again with a hundred spears.' But, still he would not dead." The Buddha said to Susīma, "The King gives punishment. Pierced by three hundred spears, will there be any part intact in the criminal's body as big as his palm?" Susīma said to the Buddha, "No, Blessed One." [The Blessed One] asked Susīma further, "When the criminal is pierced by three hundred spears, does he suffer extreme and acute pain?" Susīma said to the Buddha, "[He suffers] extreme pain, Blessed One! Even pierced by one spear he suffers unbearable pains, how can one bear being pierced by three hundred spears?" The Buddha said to Susīma, "This is bearable still. If one goes forth in this right *dhamma* for stealing secrets, stealing *dhamma* and preaching it to others, he will suffer pain and suffering many times more than the criminal." While the Buddha delivered this *dhamma*, Susīma the wanderer of other sects destroyed the taints with his mind liberated. After this *sutta* was delivered by the Buddha, Susīma felt delighted and rejoiced in what the Buddha said.

§6.1.2 Comments

According to the *Susīma Sutta* of Sarvāstivāda version, those *arahants* liberated by wisdom claim the attainment of arahantship, but when they are asked by Susīma about *jhāna* attainment, they openly deny their attainment of any of the four formless *jhānas* and the four form-sphere *jhānas*. This statement agrees with the Pāli commentary, the *Sāratthapakāsinī*, according to which, those *arahants* in SN 12:70 are *nijjhānakā sukkhavipassakā* ("dry-insight practitioners without *jhāna*"). Now, certain questions may be posed as to the antiquity and authenticity of the two versions of the *Susīma Sutta*: "Which version represents the original teachings of the Buddha?" And which version is more original than the other one? When Gombrich discussed the *Susīma Sutta* preserved in the *Saṃyukta-āgama*, he overlooked the conversation between Susīma and those *bhikkhus* liberated by wisdom—the intention being the existence of *arahants* without form-sphere *jhānas* developed—and consequently he suggested that the original text of the *Susīma Sutta* or

something resembling is preserved in the Sarvāstivādin version.[14] Nevertheless, in view of the agreement between the *Susīma Sutta* of Sarvāstivāda and the *Sāratthapakāsinī* of Theravāda, it seems more reasonable to suggest the opposite; in other words, it seems quite possible that the Sarvāstivāda's *Susīma Sutta* is a later version influenced by the subsequent commentarial tradition inherited and shared by the Sarvāstivāda and Theravāda. If this is the case, when did the change of the Sarvāstivādin version of the *Susīma Sutta* take place?" Yet there is still a possibility that the Sarvāstivāda version represents the original version that denies those *arahants* even the first form-sphere *jhāna*, while the Pāli version is a later modified version, whose redactors had deliberately removed the section on form-sphere *jhānas* for some uncertain reason, possibly to reemphasize the importance of form-sphere *jhāna*.

Since the *Susīma Sutta* in the *Saṃyutta-nikāya* and the one in the *Saṃyukta-āgama* are ascribed to two different schools, when the two versions differ, both have the equal right to claim authenticity. Thus, it is difficult to discern which version or which part thereof represents the original teaching of the Buddha or the version of the first Buddhist council. A third version deriving from a Buddhist school other than the Theravāda and Sarvāstivāda is so required for comparison. The version representing the original teachings of the Buddha cannot be determined without a careful study of all available versions of the *Susīma Sutta* preserved in the canonical and post-canonical literature of all Buddhist schools.

§6.2 A Comparison of the Three Versions of the *Susīma Sutta*

Besides the Sarvāstivāda and Theravāda versions, there is a long passage recounting the story of Susīma's going forth as a spy in the *Mahāsāṃghikavinaya* 摩訶僧祇律 (*Mohe-sengqi-lu*),[15] the *Vinaya* of the Mahāsāṃghikas school. The passage can thus be viewed as the Mahāsāṃghikas version of the *Susīma Sutta*.[16] The following subchapter discusses the differences and similarities among the three versions of the story of Susīma in eight sections. The *Susīma Sutta* in the *Saṃyukta-āgama* is abbreviated as SĀS, the *Susīma Sutta* of the *Saṃyutta-nikāya* as SNS, and the story of Susīma in the *Mahāsāṃghikavinaya* as MVS.

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[14] Gombrich, 1996, pp. 123–24.

[15] It is translated into Chinese from a manuscript found by Fa-xian at Pāṭaliputra by Buddhabhadra and Fa-xian 法顯 during 416–418 C.E. Cf. Yin-shun, 1971, p. 70; Prebish, Charles , 1994, p. 57.

[16] See Appendix for my English translation and the original text of the Mahāsāṃghikas version.

§6.2.1 The Place where the Buddha Dwelt

At the very onset, there is divergence among the three versions as to the setting of the story. According to SĀS and SNS, the Buddha was dwelling at Rājagaha, in the Bamboo Grove, the Squirrel Sanctuary. However, MVS states that the Buddha was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.

§6.2.2 The Reason for Susīma's Going Forth

As to the reason for Susīma's[17] going forth into the order of the Buddha, all versions relate a similar story: the Buddha and his disciples were respected and amply offered requisites, but Susīma and his associates, who belonged to other sects, were not. At the request of his associates, Susīma promised to go forth as a spy. Though the descriptions are similar, the difference lies in the detail given: SĀS has the most detail, while SNS the least. As to their framework, SĀS and MVS are close to each other since both record how the wanderers of other sects gathered in an assembly hall and unanimously recommend Susīma to go forth as a spy.

§6.2.3 Susīma's Going Forth

According to SĀS, when Susīma arrived at the Squirrel Sanctuary, he saw many *bhikkhus* practising "walking meditation" (經行 *jing-xing*). Aware of Susīma's wish to go forth the *bhikkhus* brought him to the Buddha, who asked the *bhikkhus* to give him full ordination despite knowing his immoral motive.

In SNS, Susīma first visited Ānanda, who then took him to see the Buddha. The Buddha required Ānanda to ordain him, and he immediately went forth in the presence of the Buddha.

In MVS, Susīma went to Jeta's Grove, saw many *bhikkhus* practising either "walking meditation" or "sitting meditation" (坐禪 *zuo-chan*), and expressed his wish to go forth in Buddha's order. The *bhikkhus* replied that outsiders wishing to go forth should first undergo a probationary period of four months. Susīma accepted the condition, and after four months, the *bhikkhus* gave him

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[17] Susima is called 須深 in SĀV; 須深摩 in MVS.

Susīma full ordination by themselves without consulting the Buddha.

§6.2.4 Susīma's Encounter with the Wisdom-Liberated *Arahants*

In SĀS, just half a month after Susīma's going forth a *bhikkhu* appeared out of nowhere and announced his own attainment of arahantship. The brevity of the plot seems a little abrupt.

In MVS, Susīma visited the Buddha after his full ordination. At that time, a number of *bhikkhus* visited Buddha too. After reporting to the Buddha about their attainment of arahantship the *bhikkhus* departed, and not long after Susīma himself took leave from the Buddha and approached them.

According to SNS, after Susīma's going forth, certain *bhikkhus* claimed their attainment of arahantship to the Buddha in the absence of Susīma. Only after hearing about this event did Susīma approach them.

§6.2.5 Susīma's Conversation with the Wisdom-Liberated *Arahants*

The three versions differ in relation to the contents of the conversation between Susīma and the wisdom-liberated *arahants*. Regarding the most significant part on the relation between concentration and enlightenment, MVS and SNS are akin to each other as neither mentions the four form-sphere *jhānas*.

In SĀS, Susīma asked the *bhikkhus* who claimed arahantship whether they were endowed with any of the four form-sphere *jhānas* and four formless attainments. The *bhikkhus* denied their attainment of any of these form-sphere and formless concentrations. Then Susīma pointed out the contradiction between their open announcement of arahantship and their acknowledgement of lacking of those *jhāna*. The *bhikkhus* replied that they are "liberated by wisdom" (慧解脱) and then departed. According to SĀS, the *arahants* did not attain any form-sphere *jhāna*.

In both SNS and MVS, Susīma visited and asked the *bhikkhus* whether they had claimed arahantship in the presence of the Buddha, to which they replied in the affirmative. In MVS, Susīma asked them whether they had attained the supernormal power of divine eye, the knowledge of past abodes, and the formless attainments, to which they replied in the negative. In SNS, Susīma's questions were connected with the five mundane super knowledges and the formless attainments;

the replies were all negative. In both SNS and MVS, Susīma questioned the possibility of how one can claim arahantship and at the same time acknowledge the non-attainment of the five supernormal powers and the four formless *jhānas*.[18] In response to Susīma's question, in both SNS and MVS, like SĀS, the *bhikkhus* identified themselves as *arahants* "liberated by wisdom" (慧解脫 *prajñāāvimukta*). In both SNS and MVS, Susīma asked the *arahants* to explain in more detail, though their second reply simply restated their identities as wisdom-liberated *arahants* without clarifying the meaning for Susīma. Following the conversation between Susīma and the *arahants* there is a passage in both SNS and MVS that describes Susīma's intention to approach the Buddha for assistance; this passage is absent in SĀS.

§6.2.6 Susīma's Questions to the Buddha

Susīma's questions to Buddha are similar in the three versions. Among them, SĀS gives the most detail as Susīma recounts his conversation with the *bhikkhus* to the Buddha. SĀS unambiguously shows that Susīma's confusion concerns the relation between the realization of arahantship and *jhānic* attainment (*samāpatti*) as he asks the Buddha, "Why did their words appear diverse, what was said previously contradicts what was said later? How is it possible that they did not obtain the [eight] attainments but declared to have known and realized [arahantship] by themselves"?"

For SĀS and SNS, the Buddha's initial answer to Susīma's question is the same. Both version mention the sequence of the two knowledges: first the knowledge of the stability of the *dhamma* and then the knowledge of *nibbāna*. In contrast, MVS contains a different set of knowledges: first knowledge of the *dhamma*, and then knowledge of analogy.[19] No matter which set represents the

[18] T22, 363a,11-14: 向者所問諸法皆言不得，云何於世尊前自言：我已得證，我生已盡，梵行已立，更不受後有。誰當信者？SN II 123,18-19: "*Ettha dāni āyasmanto idaṃ ca veyyākaraṇaṃ imesaṃ ca dhammānaṃ asamāpatti.*

[19] The Chinese translation is 先法智後比智(*xian-fazhi,hou-bizhi*). The two terms 法智 and 比智 are, in general, the respective renderings for the Sanskrit equivalent of the Pāli terms *dhamme ñāṇa* and *anvaye ñāṇa* (SN 12:33). The *anvaye ñāṇa* of Theravāda Buddhism, according to CDB 754 n.104, is interpreted by the commentary as *paccavekkhaṇa-ñāṇa* ("reviewing knowledge"), but from its context it may be better understood as *anumānañāṇa* ("inferential knowledge"). The term *anvayañāṇa* is understood as knowledge based on inference in Vism 642; a similar interpretation for 比智 can be found in the **Śāriputrābhidharma* at T28, 605c,2-8 and the **Tattvasiddhi*śastra at T32, 371c,28–372a,2. However, it is noteworthy that the **Abhidharmanyāyānusāraśāstra* (T29, 735c,25-28) opposes to such an interpretation: 然有師釋：『類』謂『比類』，以所現見事比不現見境，比量所攝，得類智名。此釋不然，說實見

original words of the Buddha, the crux of his answer is that the attainment of arahantship concerns the arising of two knowledges in sequence, not the formless (or in SĀS, form-sphere) attainments and supernormal powers. In all versions, Susīma remained confused after hearing the Buddha's initial answer and asked him to give a more detailed explanation. Surprisingly, in SĀS, Susīma asks the Buddha only to help him know and see the knowledge of stability of the *dhamma* without mentioning the other knowledge.[20]

§6.2.7 The Buddha's Detailed Explanation

In all the three versions, the Buddha teaches Susīma the doctrine of "dependant origination" (*paṭiccasamuppāda*). While SĀS and MVS resemble each other in representing the Buddha's detailed explanation of Susīma's questions, SNS uniquely contains an exposition on the non-self nature of the five aggregates before elaborating the doctrine of dependant origination. After the exposition of the doctrine of dependant origination, all three versions have Susīma acknowledging that though he knows and sees the law of dependant origination, he does not attain any mundane super knowledge and formless *jhāna* experience (in SĀS, together with form-sphere *jhāna*). Then, in SĀS, the Buddha's explanation concludes that this is how one first knows the stability of the *dhamma* and afterwards *nibbāna*. However, in both SNS and MVS, the Buddha ends his exposition with the same question that Susīma originally posed to the *arahants bhikkhus*.[21]

§6.2.8 The Ending

Both SĀS and MVS mention that once taught by the Buddha the doctrine of dependant origination, Susīma obtains the "purified vision of the *dhamma*" (法眼淨), which refers at least to the attainment of stream-entry. Though SNS does not articulate that Susīma attained the "purified vision of the *dhamma*," his dialogue with the Buddha suggests he at least becomes a *sotāpanna*. Approaching the end of the story, all three versions have Susīma confessing his immoral motive to

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故。謂非比量智可立實見名.

[20] T2, 97b,15: 令我得知法住智，得見法住智. It seems that the second 法住智 ("knowledge of the stability of the *dhamma*") is a corruption, perhaps a scribal error, and should be replaced with 涅槃智 ("knowledge of *nibbāna*").

[21] MVS: 佛告須深摩：汝自言知如是諸法而復言，不得是諸功德，誰當信者？(T22, 363b,9). SN II 123: *"Ettha, dāni, Susima idañca veyyākaraṇam imesaṃ ca dhammānam asamāpatti.*

go forth as a spy and then asking the Buddha for forgiveness. The Buddha accepts his confession and relates a simile on the punishment of criminals by a king to depict the unwholesome results of going forth as a spy. The descriptions of punishment in SĀS and SNS both relate to striking by spears, while that in MVS relates to cutting a person into pieces with a knife and attacking a person with horses and elephants. Differing from SNS and MVS, SĀS includes a final statement that Susīma destroyed all taints with his mind liberated (須深漏盡意解).

§6.2.9 Comments

The fact that the three schools—Theravāda, Sarvāstivāda, and Mahāsāṃghika—preserve the same story of Susīma in their *Tipiṭaka* suggests there to be an original version of the *Susīma Sutta*, that was handed down by oral tradition from the time of the first Buddhist council—the first year after the final *nibbāna* of the Buddha—or, at least, from the first schism of Buddhism. The above comparison has highlighted the complexity arising in the similarity and differences of the three versions and therefore the difficulty to discern which version alone is the original or the closest to the original one, as Richard Gombrich has previously done.

However, it is reasonable to assume that the plots shared by all three versions most probably represent the content of the original version of the *Susīma Sutta*. These plots include the scene of Susīma's going forth as a spy, his confusion about the relation between the formless attainments and the realization of arahantship, and the Buddha's exposition on dependant origination. Due to the exposition on the law of dependant origination, the *Susīma Sutta* was placed in the *Nidāna Saṃyutta* by the redactors of the *Saṃyutta-nikāya*.

When a plot in a certain version finds no parallel in the remaining two, it is often almost impossible to discern which represents the original. There is, for example, Susīma's original encounter with the *arahants*: in all three versions, the time and place of the meeting differ from one another. In fact, such variances concerning the identity of the characters involved and the place where a sermon was preached are usually characteristic of literature of early Buddhism, which was handed down through oral transmission.[22] An example of such variances can be found in the versions of the *Susīma Sutta*: MVS names Sāvatthī as the place where it was preached, while SNS

[22] On oral tradition of early Buddhism, see Allon 1997a and 1997b; Norman, 1997, pp. 41–57; Cousins, 1983, pp. 1–11; Wynne, 2004.

and SĀS name Rājagaha.

It should be noted that the *Vinayas* of the Sarvastivāda affirm that if the reciters forget the name of a place where a sermon was given or a *vinaya* rule established, they may choose as they wish any name of the following six places: Campā, Sāvatthī, Vesāli, Rājagaha, Pāṭaliputta, and Kapilavatthu. Similarly, if the name of a king is forgotten, they can use that of Pasenadi, if the name of a householder, Anāthapindaka, or if the name of a laywoman, Visakhā.[23] Since the places and persons mentioned in a *sutta* do not necessarily represent historical fact, it seems meaningless to discuss which version represents the original when such minor details are inconsistent.

When two versions agree with each other but differ from or contradict the third, it is also impossible to discern which represents the original. In such cases, there might be at least two ways of interpretation. First, the two matching versions may represent the original, while the unique version represents a later addition or change. Second, the two matching versions represent a later change while the unique version represents the original version. Unless we can get all versions of the *Susīma Sutta*, it is normally not easy to tell which interpretation is better than the other. The least we can say is that the two matching versions probably share the same textual lineage while the unique version does not.

For example, SĀS and SNS both have the Buddha saying that the "knowledge of stability of the *dhamma*" (*dhammaṭṭhiñāṇa*) precedes the "knowledge of *nibbāna*" (*nibbāne ñāṇa*), while MVS has the Buddha mentioning the "knowledge of *dhamma*" (法智) and then the "knowledge of analogy" (比智). Thus, regarding the sequence of the two knowledges, At least we can say that SNS and SĀS share the same textual lineage, i.e. the lineage of the Sthaviravāda, while MVS does not.

Similar to the sequence of the two knowledges in the MVS is the episode of Susīma's full ordination. Only MVS mentions Susīma's undertaking a probation period of four months before his full ordination. Since this plot is found neither in SĀS nor in SNS, MVS does not share the same

[23] The *Kṣudrakavastu* of *Mūlasarvāstivāda*, 一切有部毘奈耶雜事 (T24, 328, 15-20) says: 時鄔波離請世尊曰：大德！當來之世，人多健忘，念力寡少，不知世尊於何方域城邑聚落，說何經典，制何學處。此欲如何？佛言：於六大城，但是如來久住大制底處，稱說無犯。若忘王等名，欲說何者？佛言：王說勝光。長者，給孤獨。鄔波斯迦，毘舍佉. The *Vinaya* of Sarvāstivāda, 十誦律 *Shi-Song-Lu* (T23, 288b,26–c,1) says: 在舍衛國，長老優波離問佛：世尊！我等不知佛在何處說修多羅、毘尼、阿毘曇，我等不知云何？佛言：在六大城——瞻波國、舍衛國、毘舍離國、王舍城、波羅奈、迦維羅衛城。何以故？我多在彼住，種種變化皆在是處. Also cf. Schopen (1997).

textual lineage with SĀS and SNS in this point. However, considering that MSV is the *vinaya* of the *Mahāsāṃghika*, it might not be impossible that the episode of probation is a later interpolation by the compilers of MVS in order to make the scene consistent with the *vinaya* rule. Even though this plot may be a later interpolation into MVS, it does not necessarily connote that the notion of a probation period is a later invention of compilers and falls outside of the teaching of the Theravāda Buddhism and Sarvāstivada Buddhism. After all, the same rule on probation is mentioned in different Buddhist schools' *vinayas* including Theravāda and Sarvāstivāda.[24]

Another example is the Buddha's exposition on the "non-self" nature of the five aggregates in SNS. The exposition is not found in SĀS and MVS. So on this point, SĀS and MVS seem to share the same textual lineage. Normally it is expected that SNS and SĀS share the same textual lineage since both of them belong to the Sthaviravāda. So the expositon of non-self in SNS is probably a later addition. Nevertheless, just because this element was probably added to the original *Susīma Sutta* by Theravādin compliers, does not mean that the idea of the "non-self" nature of the five aggregates is outside the Pali canon. On the contrary, the contemplation of the non-self nature of the five aggregates is one of the most central topics in the *Nikāya* as I have discussed before. We can not, of course, exclude completely the possibility that in this point, SNS represent the original version while the redactors of SĀS (and MSV) had omitted the portion of non-self nature to suit their purpose.

The most perplexing variance concerns Susīma's conversation with the wisdom-liberated *arahants* about the relationship between concentration and the realization of arahantship. In this regard, SNS and MVS are similar to each other, but differ from SĀS, which unambiguously expresses that the *arahants* liberated by wisdom do not obtain any form-sphere *jhāna*. Since SĀS alone clearly reveals the non-attainment of form-sphere *jhāna* by those *arahants* and differs from SNS, then this part was much probably inserted much later, either in India when the *sutta* was compiled by the redactors or in China when it was translated into Chinese by the translator, 寶雲 Bao-yun (or the reciter, 求那跋陀羅 Guṇabhadra). As the next section (§6.3.1) will demonstrate, the commentarial literature of Sarvāstivāda compiled in India confirms that the wisdom-liberated *arahants* mentioned in the *Susīma Sutta* did not obtain any form-sphere *jhāna*; this excludes the possibility that the part in question was changed later in its Chinese translation. The change was

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[24] Cf. T22, 420c ff; T22, 115a ff; T22, 806c ff. T22, 150b ff; T23, 1031c ff. According to An (2003, p. 175), some versions of the story about Buddha's last disciple, Subhadda, record his laying down the rule of probation for ordaining outsiders.

much probably made already in India when the Sarvāstivādins compile their *Saṃyukta-āgama*. Surely, we can not exclude the other possibility that the SĀS represents the more original version while the redactors of SNS and MVS omitted the part describing *arahants* lack in form-sphere *jhānas* in order to emphasize the importance of form-sphere *jhānas*.

§6.3 The Complete Type of Wisdom-Liberated One

The *Abhidharma* literature of Sarvāstivāda, especially the **Mahāvibhāṣāśāstra*,[25] contains many expanded expositions and explanations of technical terms and doctrines recorded in the *suttas* of the *Āgama* texts. Therefore it sometimes functions as a kind of exegetical literature, similar to the Pāli commentaries to the *Nikāyas*.

§6.3.1 The Story of Susīma in the **Mahāvibhāṣāśāstra*

The **Mahāvibhāṣāśāstra* records a brief version of the *Susīma Sutta* when it presents an alternative interpretation from some Sarvāstivādin commentators on the two kinds of knowledges in the text: the "knowledge of the stability of the *dhamma*" (法住智) and the "knowledge of *nibbāna*" (涅槃智). This brief version demonstrates that the statement made in the extant *Sūsīma Sutta* of the *Samyukta-āgama* as to the non-attainment of form-sphere *jhāna* by the the wisdom-liberated *arahants* is not an invention by the Chinese translator or reciter, but distinct to the *Sūsima Sutta* of Sarvāstivāda school. The following is my English translation of the brief version of *Susīma Sutta* recorded the **Mahāvibhāṣāśāstra*:

> Some other commentators have argued: "the knowledge in the neighborhood plane" (近分地智) is the "knowledge of the stability of the *dhamma*"; and that the "knowledge in principal plane" (根本地智) is the "knowledge of *nibbāna*". "How do we know?" "*Suttas* are the standard." For thus is said in the *sutta*: Some wanderers of other sects assembled and had a discussion. "Before the Buddha appeared in the world, we received lots of reputation and gains. Now since the Buddha has appeared in the world, our reputation and gains are suddenly taken away, just as if the firebrand loses its light when the Sun rises. By what way

[25] According to Yin-shun (1968, pp. 204–209, 212), the original **Mahāvibhāṣāśāstra* was probably compiled around 150 C.E. in Kashmir. Willemen, Dessein and Cox (1998, p. 66) also dates this work to the second century C.E..

can we regain our reputation and gains? Gautama excels in two aspects: the knowledge of Buddhist scriptures and his sublime appearance. It might be difficult to change our appearance, but it is easy to steal the knowledge of Buddhist scriptures. Among us, Susīma is endowed with excellent intelligence and memory, and thus he is capable of stealing Gautama's *dhamma*. If we obtained the *dhamma*, we will regain our reputation and gains as before." After the discussion was over, they told Susīma their idea. Susīma accepted their request due to two things: his affection towards friends and the maturity of his faculties. Susīma left Rājagṛha for the Bamboo Monastery and told some *bhikkhus* there: "I wish to go forth." Then, those *bhikkhus* led him to see the Buddha. The Buddha knew his potential and ordered the *bhikkhus* to give Susīma full ordination. After full ordination, not studying the *Tipiṭaka* for long, but understanding the meanings only to a limited extent, Susīma thought: "It is the time to benefit my friends," and then he left the Bamboo Monastery for Rājagṛha. The Buddha is equipped with divine eyes that see every thing and protect the *dhamma*, with which he always watches over the whole world. So, who can steal the *dhamma*? On that occasion, five hundred *arahant bhikkhus* proclaimed to Susīma their own attainment: "For me, birth is destroyed, the holy life has been lived, what has to be done is done. There is no more future existence." "What concentration" said Susīma, "does your realization depend on, the first *jhāna* … up to… or the base of nothingness?" The *bhikkhus* said, "Our realization does not depend on any of those concentrations." Susīma said, "How is it possible that one obtains realization without depending on any of them?" The *bhikkhus* said, "We are liberated by wisdom." Having heard that, Susīma was confused and did not understand what they had said, and he thought, "If my friends are to ask me about the meanings of this, what should I say?" So he returned to the Buddha and inquired into their meanings. The Blessed One said to him, "Susīma, you have to know that the knowledge of the stability of the *dhamma* comes first, afterwards comes the knowledge of *nibbāna*." Susīma said: "I know neither the knowledge of the stability of the *dhamma* nor the knowledge of *nibbāna*." The Buddha said, "Whether you know or not, this is how it should be." Then, Susīma did not fulfill his original intention [of stealing the *dhamma*]. No matter how, the five hundred *arahant bhikkhus* destroyed the taints with "not-arriving concentration" (未至定 *anāgamya*) as the basis; only after that [destruction of taints] is the "principal attainment" (根本等至 *maulasamāpatti*) possibly acquired by them. From this, we know that the "knowledge in the

neighborhood plane" (近分地智) is the "knowledge of the stability of the *dhamma*" and the "knowledge in the principal plane" (根本地智) is the "knowledge of *nibbāna*."[26]

According to this brief version, the five hundred *arahats* liberated by wisdom[27] destroyed all the taints inspite of their non-attainment of any of the seven kinds of concentration, including the first form-sphere *jhāna* and the third formless *jhāna*. This is consistent with the description of the *arahants* liberated by wisdom that occurs in the *Susīma Sutta* of the *Saṃyukta-āgama*. Therefore, the Chinese translation of the *Susīma Sutta* is very faithful to its original that was compiled in India and as a result, the idea of *arahants* lacking even the form-sphere *jhāna* comes directly from the *Saṃyukta-āgama* of Saravāstivāda.

In the above quotation, the Sarvāstivādin commentator provides an answer to the important question: "On what concentration did those *bhikkhus* depend to attain arahantship?" The answer indicates that they destroyed the taints using the so-called "not-arriving concentration" (未至定, *anāgamya*). The "not-arriving concentration," according to the **Māhavibhāṣāśāstra*, is the concentration that does not yet arrive at the "principal *jhāna*" (根本禪, *mauladhyāna*), but is capable of oppressing defilements.[28] At first sight, this "not-arriving concentration" seems to be equivalent to the so-called *upācara-samādhi* mentioned in the Pāli Commentary, which falls in the "sense sphere" (*kāmāvacara*),[29] because both access and not-arriving concentration are types of concentration that do not reach the first form-sphere *jhāna*, but stays in its neighborhood, a position inferior to the first form-sphere *jhāna*.[30] However, according to the Sarvāstivāda *Abhidharma*, the

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[26] For the Chinese text, see Appendix 5.

[27] As to these five hundred *arahants*, the version of **Abhidharmavibhāṣāśāstra* (T28, 408a,23-25) adds "Some said that these *bhikkhus* were created by the Buddha; others said that these were real *bhikkhus*" (或有說者，是諸比丘佛所化作。或有說者，是實比丘).

[28] T27, 311a,18-19: 問：此地何故名未至耶？答：未入根本能現在前斷諸煩惱，故名未至. In the **Abhidharmavibhāṣāśāstra*, the same passage is 何故名未至耶？答曰：未入根本地，根本地未現在前而能離欲，名未至地. (T28, 234b,18-20)

[29] Vism 88,30-31: *Tattha sabbāpi upacārekaggatā kāmāvacaro samādhi*.

[30] In the passage quoted, the not-arriving concentration refers only to the "neighborhood concentration" (近分定, *sāmantaka*) of the first form-sphere *dhyānas*. In the **Māhavibhāṣāśāstra*, the term "not-arriving" can be used to refer to the "access concentration" of any of the form-sphere *jhāna*s and the formless *jhānas* (T27, 671b,24-25: 靜慮、無色近分，靜慮中間，皆名未至。並未能入勝根本地，而能現前斷煩惱故). In the **Abhidharmanyāyānusāraśāstra* (順正理論) by Saṃghabhadra, the same term refers only to the access concentration of the first form-sphere *jhāna* (T29,

"not-arriving concentration" is not sense-sphere concentration, but form-sphere.[31] Similarly, Harivarman's **Tattvasiddhi*śastra, as shall emerge in next chapter (§7.1), considers the "non-arriving concentration" to be "form-sphere concentration" rather than "sense-sphere concentration" (欲界定). In spite of the fact that the not-arriving concentration of Sarvāstivāda *Abhidharma* is form-sphere and the access concentration in Theravādin commentaries is sense-sphere, both refer to a level of concentration inferior to the first form-sphere *jhāna*. They are both technical terms developed later and not found in the *Nikāyas* or the *Āgamas*, and so represent the efforts made by the ancient Buddhist schools in India to provide a systematic interpretation for the early teachings of the Buddha.

§6.3.2 The Complete Type of the Wisdom-Liberated One

Apart from the brief version of the Sūsima story discussed above, the **Māhavibhāṣāśāstra* quotes the *Sūsima Sutta* elsewhere to classify wisdom-liberated *arahants* into two categories when elaborating the relation between the various knowledges and the seven types of noble persons.

> **Question**: You have mentioned many times that the "knowledge of the penetration of others' minds" arises in "one liberated by wisdom". The rise of this knowledge must depend on the "principal *jhāna*" (*mauladhyāna*). If the "principal *jhāna*" (*mauladhyāna*) may arise also in one liberated by wisdom, would this not contradict the *Susīma Sutta*, where we read that the "principal *jhāna*" does not arise in one liberated by wisdom. **Answer**: The wisdom-liberated one is of two types: the complete type and the incomplete type. The first, second and third of the four form-sphere *jhānas* may arise in the "incomplete type of wisdom-liberated one"; but, none of the four *jhānas* arises in the "complete type of wisdom-liberated one". Here, in our discussion, the "incomplete type of wisdom-liberated one" is intended, so it is said that the "knowledge of the penetration of others' minds" may arise in one liberated by wisdom. In the *Susīma Sutta*, the "complete type of wisdom-liberated one" is meant, and consequently the four *jhānas* cannot arise in him. Understood thus, both of these two

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765c,17-22: 唯初近分名未至者：爲欲簡別餘近分故，非此近分乘先定起，又非住此已起愛味，依如是義，立未至名。非上定邊亦名未至，皆乘先定勢力引生，及住彼時已起味故。毘婆沙者作如是說：未至本地，立未至名，是「本地德未現前」義).

[31] Cf. Apple, 2003, pp. 528–529.

statements are reasonable. [32]

In the above quotation, two kinds of wisdom-liberated one (*prajñāvimukta*) are identified: the complete type (全分) and the incomplete type (少分). It is clear that the complete type of wisdom-liberated one does not attain any form-sphere *jhāna* before the realization of arahantship. Thus, in understanding the **Māhavibhāṣāśāstra*, the *arahants* mentioned in the *Susīma Sutta* fall in the category of the "complete type of wisdom-liberated one" (全分慧解脫).

The *Susīma Sutta* in the *Saṃyukta-āgama* is so important in understanding the relation between concentration and the realization of arahantship that it is quoted in many later *Abhidharma* texts of Sarvāstivāda school, including the **Nyāyānusāraśāstra* 順正理論 (T29, no. 1562) and the **Abhidharmasamayapradīpikāśāstra* 阿毘達磨顯宗論 (T29, no. 1563), both of which are authored by Saṅghabhadra 眾賢, a younger contemporary of the famous Vasubandhu who authors the *Abhidharmakośa*.[33] In fascicle No. 70 of the **Nyāyānusāra*, when Saṅghabhadra argues that the "triple-knowledge bearer" (*tevijja*) can be included in the category of *arahant* liberated by wisdom, he quotes the *Sūsima Sutta* as his authority to show that some *arahants* do not possess the form-sphere *jhāna*: "Not to all wisdom-liberated *arahants* does the principal *jhāna* arise. For this has been clearly expressed in the *Susīma Sutta*."[34] Again, in fascicle no. 78 of the **Nyāyānusāra*, Saṅghabhadra quotes the *Sūsima Sutta* as his authority to argue that "not-arriving concentration" (*anāgamya-samādhi*) exists, even though it is not expressed clearly in the Canon:

From *suttas* and correct principle, we know that there is "not-arriving". As the *sutta* states,

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[32] T27, 564b,5-13: 問：「此中數說慧解脫者起他心智，此起必依根本靜慮，若慧解脫亦能現起根本靜慮，豈不違害《蘇尸摩經》？彼經中說：慧解脫者不能現起根本靜慮」。答：「慧解脫有二種：一是少分；二是全分。少分慧解脫於四靜慮能起一二三。全分慧解脫於四靜慮皆不能起。此論中說少分慧解脫，故能起他心智。蘇尸摩經說全分慧解脫，彼於四靜慮皆不能起，如是二說俱為善通」. Also cf. its parallel translation in the **Abhidharmavibhāṣāśāstra* at T28, 401a,5-12: 問曰：「若慧解脫阿羅漢，能起根本禪現在前者，佛經云何通？如說：蘇尸摩問諸比丘，云何起諸禪現在前？諸比丘答蘇尸摩：當知我等是慧解脫人」。答曰：「慧解脫有二種，一是少分，二是滿分。少分慧解脫者，能起一禪二禪三禪現在前；滿分者，乃至不能起一禪現在前。此中說少分慧解脫；經中說滿分慧解脫。是故二俱善通」.

[33] The **Abhidharmanyāyānusāraśāstra* and **Abhidharmasamayapradīpikāśāstra* were respectively translated into Chinese by Xuan-zang 玄奘 during 653–654 B.C. and 651–652 B.C. For an introduction to these two treaties, see Willemen, Dessein and Cox (1998, pp.240–249) and Yin-shun (1968, pp. 694–713).

[34] T29, 725a,21-22: 非慧解脫靜慮現前，《蘇尸摩經》分明說故.

> there are persons who are unable to enter and dwell in the first concentration, and so on, but have destroyed the taints in this very life through noble wisdom. If there were no not-arriving, on what would the noble wisdom depend? Further, in the *Sūsima Sutta* it is said that there is wisdom-liberated one who does not obtain the principal concentration. Do they become a wisdom-liberated one without depending on concentration? By this it is proved that the "not-arriving concentration" exists.[35]

It is intriguing to note that a similar argument for the existence of the "not-arriving concentration" can be found in the **Mahāvibhāṣāśāstra* as well:

> Further, the *sutta* says, the Buddha said to *bhikkhus*, "I do not say that one destroys the taints only when one can, secluded from sensual pleasures, secluded from unwholesome states, enter and dwell in the first *jhāna*, which is accompanied by initial mental application and sustained mental application, with happiness and rapture born of seclusion, and so on. For, one is able to destroy the taints through noble wisdom as well". This *sutta* reveals that there is "not-arriving concentration", depending on which the taints are destroyed. Further, those noble ones who have not yet disposed of sensual desire, have seen the noble truths without having obtained the *jhāna*. If there were no "not-arriving concentration," on what would they depend to arouse the noble path and abandon the taints thoroughly? In this way, we know that there is not-arriving concentration, depending on which the taints are destroyed.[36]

It is noteworthy that the argument of the **Nyāyānusāra* is almost the same as the argument in the **Mahāvibhāṣāśāstra*; both of them quote the two *suttas* as authority. While the **Nyāyānusāra* clearly refers to the *Susīma Sutta*, the **Mahāvibhāṣāśāstra* mentions of only "this *sutta*" (此經) without naming the *Susīma Sutta*. It is also noteworthy that the first *sutta* cited in the **Mahāvibhāṣā* and the **Nyāyānusāra* receives no title, and so I cannot locate the quoted passage or the like of it in the Sarvāstivāda's *Āgama* texts, i.e. the *Saṃyukta-āgama* and the *Madhyana Āgama*.[37]

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[35] T29, 765c,6-11：由有契經及正理故，且有未至。如契經言，「諸有未能入初定等，具足安住，而由聖慧，於現法中，得諸漏盡」。若無未至，聖慧依何？又《蘇使摩契經》中說：有慧解脫者不得根本定。豈不依定成慧解脫？由此證知有未至定. The passage appears in the fascicle 39 of the **Abhidharmasamayapradīpikāśāstra* (T29, 970c,2-7).

[36] T27, 818a,27–b,4: 又契經說：佛告苾芻，「我不唯說依離欲惡不善法，有尋有伺，離生喜樂，初靜慮具足住等，能盡諸漏。然由慧見，亦能盡漏」。此經則顯，有未至定，依之盡漏。又未離欲染聖者，未得靜慮而見聖諦；若無未至定，依何得起聖道，永斷諸漏。由此故知，有未至定，依之盡漏.

[37] The **Nyāyānusāra* (T29, 725b,10-15) cited a *sūtra* passage spoken by Ānanda, to support the existence of *arahants*

Nevertheless, all these passages quoted from the *Nyāyānusāra* and the **Mahāvibhāṣāśāstra* clearly show that, regarding the part related to the relationship between concentration and the realization of arahantship, the *Susīma Sutta* that Saṅghabhadra had in his hand when he authored the **Nyāyānusāra* is the same as the *Susīma Sutta* that the compiler(s) of the **Mahāvibhāṣāśāstra* had in their hand. The passages also show that from the time when the **Mahāvibhāṣāśāstra* was compiled (2nd century C.E.) to the time of Saṅghabhadra authorship of the **Nyāyānusāra* (4th –5th century C.E.), the Sarvāstivādins were taking the *Susīma Sutta* as their authority to establish the doctrine of the "complete type of wisdom-liberated one".

As shown above, the later *Abhidharma* literature testifies that the current version of the *Sūsima Sutta* in the *Saṃyukta-āgama* is faithful to its original version compiled by the Sarvāstivāda in India. This *Susīma Sutta* alone allows us to ascertain that the Sarvāstivādins acknowledged the existence of *arahats* without even the first form-sphere *jhāna* since they edited the *Susīma Sutta* before the compilation of the **Mahāvibhāṣāśāstra*.

As far as I can see, except for the *Sūsima Sutta* in the *Saṃyukta-āgama*, there are no other *suttas* in the Sarvāstivāda's *Āgam*as that speak so directly and unambiguously of the existence of the "complete type of wisdom-liberated one". Nevertheless, in the very early *Abhidharma* work of Sarvāstivāda, the *Abhidharmasaṃgītiparyāyapādaśāstra* 阿毘達磨集異門足論,[38] there is a passage that introduces the idea of noble beings without *jhāna.* In the *Abhidharma* text, four kinds of people are illustrated as follows:

> What kind of person obtains inner mental serenity, but not the higher wisdom of insight into the *dharmas*? **Answer**: The person who obtains the four "mundane *jhānas*" (世間靜慮), but not the "noble supramundane wisdom" (出世聖慧). What kind of person obtains the higher wisdom of insight into the *dharmas* but not inner mental serenity? **Answer**: The person who obtains the "noble supramundane wisdom", but not the four "mundane *jhānas*". What kind of person does not obtain the higher wisdom of insight into the *dharmas* nor inner mental

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who do not obtain even the first form-sphere *dhyāna*: "又遮慧解脫起初根本定故，次慶喜告迦莫迦：「具壽當知，非慧解脫已入離欲、惡不善法，有尋有伺、離生喜樂初靜慮中，具足安住，然能以慧見諸漏盡，世尊說爲慧解脫者。」由此，彼謂《蘇尸摩經》". Nevertheless, I can not locate that *sūtra* in the extant Chinese *Āgamas*.

[38] This work was translated by Xuan-zang in 659 C.E.. Scholars have unanimously suggested that it belongs to the earliest stratum of the history of Sarvāstivāda's Abhidharma literature. See Willemen, Dessein and Cox, 1998, pp. 66–67; Yin-shun, 1986, pp. 133–135; KL Dhammagoti, 2004, pp. 5758.

serenity? **Answer**: The person who does not obtain the "noble supramundane wisdom" and the four "mundane *jhānas*". What kind of person obtains the higher wisdom of insight into the *dharmas* and inner mental serenity? **Answer**: The person who obtains the "noble supramundane wisdom" and the four "mundane *jhānas*".[39]

Since the term "noble supramundane wisdom" 出世聖慧 (*chushi-shenghui*) is generally understood as the wisdom belonging to noble beings (*ariya*) alone, and the "four mundane *jhānas*" (世間靜慮) as the four form-sphere *jhānas*, the second kind of person mentioned in the passage should be understood at least as a stream-enterer who does not obtain even the first form-sphere *jhā na*. This passage has its counterpart in the *Puggalapaññatti*, which Chapter Five (§5.5) employed as a positive canonical evidence for the existence of dry-insight noble people in the Pāli Canon.

It should not be regarded as a coincidence that both the *Puggalapaññatti* of the Theravāda and the *Saṃgītiparyāya* of the Sarvāstivāda record quite similar words that acknowledge the existence of noble persons who are not endowed with even the first form-sphere *jhāna*. I suggest this implies that these two *Abhidharma* works had received the passage and the concept of "noble persons deprived of *jhāna*" from a common source that may be dated back to the time before the initial schism of the Sthaviravāda, from which both Sarvāstivādins and Theravādins were derived. Notwithstanding, it should be noted that these two *Abhidharma* texts speak of the concept of noble beings who do not possess the form-sphere *jhāna*, rather than of *arahants* without *jhāna*.

§6.4 The Chinese *Susīma Sutta* vs. the Pāli Commentary

As has been shown, SNS and MVS are consistent in their dealing with the relation between concentration and the realization of arahantship, but they differ from SĀS, which is unique in expressly acknowledging the existence of *arahants* who do not attain even the first *jhāna*. So, it is highly possible that this element of SĀS had been changed by the Sarvāstivādins in India, while SNS and MVS kept the original. Now, if this is the case, three questions may be posed. When did

[39] T26, 375c,10-18: 何等補特伽羅，得內心止，不得增上慧法觀？答：若補特伽羅得世間四靜慮，不得出世聖慧。何等補特伽羅，得增上慧法觀，不得內心止？答：若補特伽羅，得出世聖慧，不得世間四靜慮。何等補特伽羅，不得內心止，亦不得增上慧法觀。答：若補特伽羅，不得世間四靜慮，亦不得出世聖慧。何等補特伽羅，得內心止，亦得增上慧法觀？答：若補特伽羅，得世間四靜慮，亦得出世聖慧。

this change occur?" "How did it take place? And why did the Sarvāstivādins decide to change it?

At least since the time when the **Mahāvibhāṣāśāstra*'s compilation (second century C.E.), the *Susīma Sutta* in the *Saṃyukta-āgama* was regarded by the Sarvāstivādins as canonical evidences for the existence of *arahants* who had not attained even the first form-sphere *jhāna*. Thus, the *Susīma Sutta* of Sarvāstivāda version was changed before the second century C.E in the Northwestern India. To emphasize, however, this does not mean the concept of the *arahant* without *jhāna* was previously absent in early Buddhism; I argue rather that the concept derives from the time of the Buddha or at least before the first schism of Buddhism.

As to the second question, since the commentary of the current *Saṃyutta-nikāya* was compiled by Buddhaghosa about the fifth century—much later than the time the change of the *Sūsima Sutta* of Sarvāstivāda version occured—it is impossible that the Sarvāstivādins borrowed from Buddhaghosa's commentary the interpretation of the wisdom-liberated *arahants* and subsequently changed their original version in order to conform with the standpoint of Theravāda.

In fact, the Theravāda tradition believes that the Pāli commentaries brought to Sri Lanka by Mahinda, which are the sources of Buddhaghosa's commentaries, had already been recited by the five hundred *arahants* at the first Buddhist council.[40] Though it is impossible that all the material in Buddhaghosa's commentaries was recited at the first council, Norman has pointed out that since some Pāli commentarial materials are accepted as canonical by other sects, they must revert to the earliest days of Buddhism, or in Norman's own words, "perhaps to the time of the Buddha himself".[41] Norman further suggests that "a close comparison of the Theravādin commentaries with non-Theravādin canonical texts might well bring to light other parallels of this nature".

Obviously enough, the consonance between the *Susīma Sutta* of the *Saṃyukta-āgama* and the *Sāratthapakāsinī* is such that the Pāli commentarial material is accepted by other non-Theravādin canons. This parallel suggests, as Norman has said, that "the commentarial and canonical traditions which underly them are equally old".[42]

Here, on the basis of Norman's finding and the discussion above, I propose the following

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[40] On the Pāli tradition's view of the origin of Pāli commentary, see Adikaram (1946, pp. 73–79) and Malalasekera (1994, pp. 26–47).

[41] Norman, 1997, pp.156–158.

[42] Norman, 1997, p.157.

explanation for how the *Susīma Sutta* in the *Saṃyukta-āgama* was changed. The notion of wisdom-liberated *arahants* as lacking even the first form-sphere *jhāna* derives from a common source that may be traced back at least to the very early period before the Sthaviravāda split into various branches; however it may even extend back to the time of the first Buddhist conuncil. Such an understanding accompanied the original version of the *Susīma Sutta* as exegetical material since the original text was compiled and then transmitted orally from generations to generations in different Buddhist communities. Later on, the Sarvāstivādins added the commentarial material into their version of the *Susīma Sutta* sometime before the **Mahāvibhāṣāśāstra* was compiled in India, viz., before the second century C.E. In contrast, the Theravāda kept the same exegetical material in the commentarial literature, and left their version of the *Susīma Sutta* intact when they wrote down the Pāli Canon in the first century B.C.

In fact, there are some other instances where the words, phrases or concepts in the *Saṃyukta-āgama* do not agree with their parallels in the *Saṃyutta-nikāya*, but instead, a little surprisingly, they agree with the commentarial interpretations of their Pāli canonical parallels. To illustrate, a few examples will be given here.

The Pāli text of SN 7:12 appears to record that the Buddha went to a Brahmin's house for alms-food three times in a single morning. This deed is obviously against the *vinaya* rule set up by established the Buddha, so its commentary, the *Sāratthapakāsinī*, comments that the words *dutiyampi* ("the second time") and *tatiyampi* ("the third time")[43] respectively mean "the second day" and "the third day". Interestingly, its parallel *sutta* in the *Saṃyukta-āgama*, SĀ 1157, reads "In this way he went to the house for almsfood the second day and the third day".[44]

Another example concerns the Pāli term *opaneyyika*, which usually denotes the qualities of the *dhamma*.[45] Buddhaghosa's commentary, the *Visuddhimagga*, provides two glosses, one of which interprets *opaneyyika* as "what induces *nibbāna*".[46] The *Saṃyukta-āgama* sometimes translates the Sanskrit equivalent of *opaneyyika* merely as "leading to rightly" (正向) and "reaching" (通達), but sometimes it adds *nibbāna* to the translation, e.g. "rightly leading to *nibbāna*" (T2, 300a:正向涅槃),

[43] Spk I 236,11-12: ***Dutiyam pī*** *ti dutiya-divase pi.* ***Tatiyampī*** *ti tatiyadivase pi.*

[44] T2, 308a,7: 如是二日、三日，乞食復至其舍.

[45] E.g. SN I 9,7-8: *Sandiṭṭhiko ayaṃ dhammo akāliko ehipassiko opanayiko* (Be *opaneyyiko*) *paccattaṃ veditabbo viññūhî ti.*

[46] Vism 217,10: *Atha vā nibbānaṃ upanetīti ariyamaggo upaneyyo.*

"reaching *nibbāna*" (T2, 216b:通達涅槃), and "approaching *nibbāna*" (T2, 229b:親近涅槃).

The third instance involves verse no. 155 of the *Dhammapada*.[47] To explain its origin, the Pāli commentary (Dhs-a III 129) narrates a story about an elderly couple. Even though they possessed the potential to attain enlightenment and to accumulate wealth, they ended up accomplishing nothing but remained beggars in the final years of their lives simply due to their indolence. Interestingly, the same verse as well as a similar story is found in the *sutta* no. 1162 of the *Saṃyukta-āgama* of Sarvāstivāda (T2, 310b).

These instances and their like suggest strongly that the current version of the *Saṃyukta-āgama* as a whole probably represents a later version influenced by its commentarial tradition that perhaps goes back to a very early point in the history of Indian Buddhism.[48] The same holds true for the *Madhyama-āgama*, which is believed to be affiliated with Sarvāstivāda since it also contains materials found not in their Pāli parallel but only in the Pāli commentarial literature.[49]

Now, let us return to the third question of why the Sarvāstivādins decided to change the original version of the *Susīma Sutta* by interpolating the commentarial material into it. According to the **Māhavibhāṣāśāstra*[50], at the time of the *Jñānaprasthāna* 發智論 there were some Vibhajyavādins 分別論者[51] who argued on the basis of the parallel verse to verse No. 372 of the *Dhammapada*[52] that stream-enterers and once-returners necessarily obtain the "principal *jhāna*"

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47 Dhp 155: *Acaritvā brahmacariyaṃ, aladdhā yobbane dhanaṃ; jiṇṇakoñcā va jhāyanti, khīṇamacche va pallale*.

48 For more instances, see Wen, 2006, pp. 12–27. Another example concerning the practice of "experiencing the whole body" in the "mindfulness of breathing" is noticed by Anālayo, 2007, p. 146.

49 See Appendix 7.

50 T27, 693b,26–c,8: 有餘師說：欲止分別論者說預流、一來亦得根本靜慮。彼何故作是說？依契經故。如說：慧闕無靜慮，靜慮闕無慧。是二具足者，去涅槃不遠。預流、一來無不有慧故，彼亦有根本靜慮。爲遮彼執，顯初、二果未得靜慮。問：若爾彼所引頌，當云何通？尊者世友作如是說：「彼說正思擇名靜慮，若不爾者，外道亦得根本靜慮，豈便許彼亦有慧耶？」分別論者作是說言：「許彼有慧復有何過？」彼說不然，所以者何？具是二者，便於涅槃已爲不遠；非諸外道去涅槃近，以彼無有解脫法故.

51 According to Ven. Yin-shun (1968, p. 412), the Vibhajyavādins mentioned in the **Māhavibhāṣāśāstra* refer to the schools of Mahīsāsaka, Dharmaguptaka, and Kāśyapīya, active in the area of Kaśmīra, "but [it] has nothing to do with Tāmraśāṭīya" which nowadays prevails in the South-East Asia.

52 "There is no *dhyāna* for one who has no wisdom; there is no wisdom for one who does not practise *dhyāna*. The one in whom there is *dhyāna* and wisdom is near *nibbāna*." Cf. Dhp 372: *N' atthi jhānaṃ apaññassa, paññā n' atthi ajhāyato. Yamhi jhānañ ca paññā ca, sa ve nibbānasantike.*

(根本靜慮), i.e. at least the first form-sphere *jhāna.*[53] This opinon was denied by Sarvāstivādins, who tend to understand *jhāna* in the verse merely as "proper consideration" (正思擇 *zheng-si-ze*, a translation usually adopted by Xuan-zang for *pratisaṃkhyā*) and so they insist that not all stream-enterers and once-returners obtain the principal *jhānas*. The passage reflects a fact that even before the second century C.E. there was disagreement amongst the Buddhist schools as to the question of whether stream-enterers necessarily obtain the first form-sphere *jhāna.* Facing such opposition, the Sarvāstivādins of course had to provide further evidence to defense their viewpoint. The best way to convince their opponents that the principal *jhāna* was unnecessary for the attainment of enlightenment was to quote the Buddha's own words in the *suttas* if any applied. Therefore, it is very likely that the Sarvāstivādins when faced with their opponents' argument decided to make the commentarial gloss part of their canonical texts in order to give absolute credibility to the concept of *arahants* lacking *jhāna*.

§6.5 Right Concentration in the *Āgama* texts of the Sarvāstivāda

One important fact that urges some scholars to deny the existence of *arahants* in the *Nikāyas* is that the Pāli *suttas* nearly always equate "right concentration" with the formula of the four *jhānas*; the only exception is probably the *Sallekha Sutta* (MN 8). Although the formula of the four *jhānas*, as I have argued (§2.1.2), may sometimes refer to the four *jhānas* obtained through insight meditation, most modern scholars understand them exclusively as form-sphere *jhānas*.

In contrast to the Pāli *Nikāyas*, the *Āgama* texts of the Sarvāstivāda contain definitions for right concentration other than the formula of the four *jhānas*.[54] *Sutta* no. 785 in the *Saṃyukta-āgama* lists two kinds of right concentration (正定): (1) "mundane right concentration with the taints and clinging that leads to good destinies"; and (2) "noble supramundane right concentration without the taints and clinging, for the complete destruction of suffering, leading to the end of suffering". The mundane right concentration is simply defined as the "abiding of the mind, its undisturbedness,

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[53] Among the Vibhajyavādins, the Theravādins hold the view that even dry-insight stream-enterers possess the supramundane *jhāna* (cf. Vism 666–67). It is not impossible that the Sarvāstivādins misunderstood Vibhajyavādins' supramundane *jhāna* as mundane principal *dhyāna*.

[54] An example can be found at T1, 736b,16-17: 云何正定？比丘者，離欲、離惡不善之法，至得第四禪成就遊。是謂正定.

immovableness, collectedness, calmness, concentration, and the one-pointedness of mind"(心住、不亂、不動，攝受、寂止、三昧、一心); the supramundane right concentration is the concentration connected with the untained attention to the four noble truths.[55] Neither of them is defined in terms of the formula of the four *jhānas*. MĀ 31 分別聖諦經 (*Fenbie-shengdi-jing*), a Sarvāstivādin counterpart of MN 141, gives another alternative definition for "right concentration":

> What is right concentration? It is when the noble disciples pay attention to suffering as suffering, origin as origin, cessation as cessation, path as path; or when they recollect what was done in their past existences; or when they see the dangers of formations; or when they see *nibbāna*, cessation; or when they see the mind well liberated without attachment, the abiding of the mind, its *jhānic* abiding, repeated abiding, undisturbedness, undistractedness, collectedness, calmness, and right concentration arises. These are called right concentration.[56]

In the above passage, four definitions of right concentration are given. The four *jhānas* are not mentioned at all here. Among the four types of right concentration, both the concentration arising from seeing the dangers of formations and that arising from paying attention to the four noble truths are beyond doubt connected with the development of insight meditation. After removing the view that only the form-sphere *jhānas* can be termed right concentration is removed it is not difficult to find the doctrine of *arahants* without form-sphere *jhāna* in both the Pāli *Nikāyas* and Chinese *Āgamas*.

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[55] T2, 204a,7-14: 何等爲正定世俗、有漏、有取、轉向善趣？若心住、不亂、不動，攝受、寂止、三昧、一心，是名正定世俗、有漏、有取、轉向善趣。何等爲正定是聖、出世間、無漏、不取、正盡苦、轉向苦邊？謂聖弟子，苦苦思惟，集、滅，道道思惟，無漏思惟相應，心法住、不亂、不散，攝受、寂止、三昧、一心，是名正定是聖出世間、無漏、不取、正盡苦、轉向苦邊.

[56] T1, 469b,24-29: 云何正定？謂聖弟子，念苦是苦時，習是習，滅是滅，念道是道時；或觀本所作；或學念諸行；或見諸行災患；或見涅槃止息；或無著念，觀善心解脫時，於中若心住、禪住、順住、不亂、不散、攝止、正定，是名正定.

Chapter Seven

The *Susīma Sutta* in the Eyes of the **Satyasiddhiśāstra* and the *Yogācārabhūmiśāstra*

This chapter explores the interpretations on the *Susīma Sutta* that are given by two important commentarial works belonging to two different ancient Indian Buddhist schools: the **Satyasiddhiśāstra* and the *Yogācārabhūmiśāstra*. Firstly, it must be said that on the base of the *Susīma Sutta* the **Satyasiddhiśāstra*, presents the doctrine of wisdom-liberated one, which is very much similar to the doctrine of *sukkhavipassaka* in Theravāda Buddhism. Section §7.1 points out that the author of the **Satyasiddhiśāstra* acknowledges that even without the first *jhāna* or the "not-arriving concentration" one is still able to attain arahantship with sense-sphere concentration as the basis for the development of wisdom. The **Satyasiddhiśāstra*, like the Pāli commentary, prescribes two kinds of approaches to enlightenment: (1) the development of *samatha* preceded by *vipassanā*: and (2) the development of *vipassanā* preceded by *samatha*. Secondly, section §7.2 reveals that the *Yogācārabhūmiśāstra*, when explaining the *Susīma Sutta*, also describes a meditative development of concentration preceded by wisdom and acknowledges the existence of *arahants* who lack the first form-sphere *jhāna*. These sources indicate that the idea of *arahants* without the first form-sphere *jhāna* prevailed among Buddhists in India during the fourth century C.E.

§7.1 The *Susīma Sutta* in the **Satyasiddhiśāstra*

§7.1.1 The Attainment of Arahantship Based on Sense-Sphere Concentration

The **Satyasiddhiśāstra* by Harivarman is preserved only in Chinese translation.[1] Frauwallner restores the Sanskrit title as **Tattvasiddhi*.[2] It was translated into Chinese by Kumārajīva (鳩摩羅什) in 411–412 C.E.. According to Yin-shun and Ryōgon, its author, Harivarman, can be dated between the 3rd and 4th centuries.[3] The only biography on Harivarman tells us that he first learned

1 T32, 239–373.

2 Frauwallner, 1995, p. 32.

3 Cf. Yin-shun, 1968, p.574; Ryōgon, 1969, p. 4.

the *Abhidharma* doctrines of Sarvāstivāda and later became skilled in the doctrines of five different Buddhist schools, including Sarvāstivāda, Dharmaguptaka, Mahīsāsaka, Kāśyapīya, and Mahāsaṅghika, as well as the doctrines of Mahāyāna Buddhism.[4] The particular school to which the **Satyasiddhiśāstra* belongs has been a controversial topic among Chinese Buddhists since it was first studied in ancient China. Ryōgon, Dutt, and Bapat tend to regard the **Satyasiddhiśāstra* as a treatise affiliated with the Bahuśrutīyas, a later branch of the *Mahāsaṅghika*.[5] However, Yin-shun suggests that while the doctrines of the **Satyasiddhiśāstra* are close to those of the Sautrāntika school,[6] the text does not adhere exclusively to any individual school but has its own unique characteristics. This information on the background of Harivarman may thus help us to appreciate the value of the *Susīma Sutta* that he quotes in the **Satyasiddhiśāstra*.

Discussing the kinds of concentration one has to develop as a basis in order to abandon mental defilements, Harivarman in the "Chapter of Abandoning Defilement" (斷過品) gives the following question and answer.

> Relying on the seven foundations, one is able to abandon defilements. For the Buddha says in the *suttas* that one destroys the taints having relied on the first *jhāna*… up to the base of nothingness. However, even without these seven foundations one is still able to destroy the taints. For it is said in the *Susīma Sutta* that even without the seven foundations one is still able to achieve the destruction of the taints. In this way, we know that one is able to destroy the taints with sense-sphere concentration as a foundation.[7]

This passage shows that according to the *suttas* known to Harivarman, the types of concentration that one can rely on to attain arahantship fall into two categories. The first is called the "seven foundations" (七依處 *qi-yi-chu*), which refers to the four form-sphere *jhānas* and the first three formless *jhānas*.[8] Harivarman does not give specific names to the *suttas* used to support his

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4 T55, 78b–79a; Ryōgon, 1969, pp. 25–52.

5 Ryōgon, 1969, pp. 25–52; Dutt, 1978, p. 70; and Bapat, 1959, p. 103.

6 Yin-shun, 1968, p. 580. Also cf. Mizuno, 1997, pp. 279–300.

7 T32, 324b,$_{14\text{-}18}$: 因七依處能斷煩惱。如經中佛說：因初禪漏盡，乃至因無所有處漏盡。又離此七依，亦能盡漏，如《須尸摩經》中說：離七依處，亦得漏盡。故知，依欲界定亦得盡漏..

8 The statement that each of the seven *dhyānas* can serve as a foundation for attainment of arahantship is also documented in the Sarvāstivādin Abhidharma works. Mahāvibhāṣā at T27, 929b,$_{6\text{-}7}$: 如契經說：有七依定，我說依彼能盡諸漏，謂初靜慮乃至無所有處. *Dharmaskhandh* at T26, 493c,$_{28}$–494a,$_{1}$: 謂世尊說：苾芻！當知我說依初靜慮，

statement regarding the "seven foundations". However, such a *sutta* may be well represented by one in the extant Chinese *Madhyama-āgama*, that is, MĀ 205, 五下分結經 (*Wuxia-fenjie-jing*).[9]

Even if one cannot obtain any of these seven *jhānas*, one can try to base his development of wisdom on the "sense-sphere concentration" (欲界定 *yu-jie-ding*) in order to attain arahantship. The *sutta* quoted to support this statement is the *Susīma Sutta* (須尸摩經). The version used by Harivarman must be similar to that of the Sarvāstivāda (SĀ 347), rather than that of the Theravāda (SN 12:70), since the latter version can not support the statement made by Harivarman. It is interesting to note that having learnt the doctrines of the Mahāsaṅghika and some branches of the Vibhajyavādins, Harivarman does not mention any difference between the various versions of the *Susīma Sutta* that was exposed to him.

Elsewhere, in the "Chapter of the Three Wisdoms" (三慧品 *sanhui-pin*), Harivarman again quotes the *Susīma Sutta* as his authority to argue the existence of sense-sphere "wisdom consisting in development" (*bhāvanāmayaprajñā*):

> There are wholesome sense-sphere *dhammas* that can oppress the defilements. Therefore, we know that there is "wisdom consisting in development" in the sense sphere. It is also said in the *sutta* that without the seven foundations one is still able to obtain the path. Therefore, we know that one can obtain true knowledge based on sense-sphere concentration. Question: does he obtain the path of the *arahant* based on the first *jhāna* instead of the sense-sphere concentration? Answer: No, the phrase "without the seven foundations" means "without the first *jhāna* and the 'neighborhood concentration' (*sāmanta*)". And, there is no ground that he can make neighborhood concentration rather than sense-sphere concentration to be his foundation. If this practitioner were able to enter the "neighborhood concentration", why couldn't he enter the first *jhāna*? There is no ground for this. It is also said in the *Susīma Sutta*: "First comes the knowledge of the stability of the *dhamma*, afterwards comes the knowledge of *nibbāna*". The meaning is that the *jhāna* does not necessarily come before the destruction of the taints, but it is necessary that the knowledge of the stability of the *dhamma* comes first and the destruction of the taints comes later. Therefore, we know that the *jhānas* (禪定) are excluded. The *Susīma Sutta* was given [by the Buddha] in order to

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能盡諸漏。如是我說，依第二、第三、第四靜慮、空無邊處、識無邊處、無所有處，能盡諸漏.

[9] T1, 779c,16–780a,6.

> exclude the *jhānas*. If one could enter neighborhood concentration, the fault would be the same as in the case of *jhānas*. Further, there is no *sutta* by which the designation "neighborhood" (近地) is mentioned; it was in fact your own imagination and fancy.[10]

In this passage, two points are noteworthy. First, Harivarman denies the existence of the so-called "neighborhood concentration" (近地 *sāmanta*), which is known as a technical term found initially in the Sarvāstivādin *Abhidharma* texts. The neighborhood concentration mentioned by Harivarman in the above citation apparently refers to the neighborhood concentration of the first form-sphere *jhāna*, that is, the so-called "not-arriving concentration" (未至定). Secondly, according to the *Susīma Sutta* used by Harivarman, one can attain arahantship without the support of the first form-sphere *jhāna*, which was taken by him as a positive evidence for the existence of "sense-sphere concentration"(欲界定). In the "Chapter of the Three Wisdoms" (三慧品), Harivarman does not denominate this sense-sphere concentration, but rather describes it thus: "the mind is concentrated for a little time, even a moment of consciousness" (少時攝心乃至一念). However, in the "Chapter of the Eight Deliverances" (八解脫品), Harivarman refers to the "lightning-like concentration" (如電三昧 *rudian-sanmei*) by which one is able to destroy the defilements.[11] He also quotes a *sutta*, which I cannot locate in the extant *Āgamas*, to exemplify the case of attaining such concentration: "For example, in a *sutta* it is said 'I saw that a *bhikkhu* had defilements when he was taking the robe, but he became free from defilements after having taken the robe.'" In the compound *dhyānavimokṣasamādhisamāpatti* that is mentioned in the formula of the "powers of *Tathāgata*" (*Tathāgatabāla*), the element *samādhi* is interpreted by Harivarman as referring to the "lightning-like concentration". Thus, it seems very likely that he uses "lightning-like concentration" to refer to the sense-sphere concentration on which one relies to attain arahantship. This is exactly how the famous Chinese monk, Hui-yuan 慧遠 (523–592 C.E.), understands the sense-sphere concentration mentioned in the *Satyasiddhiśāstra*. In *The Chapter of the Mahāyāna Doctrine* (大乘義章 *Dachengyi-jang*), Hui-yuan makes the following comments on the

[10] T32, 367c,25–368a,8: 亦有欲界善法，能遮煩惱，故知欲界亦有修慧。又經中說：除七依處亦許得道，故知依欲界定能生真智。問曰：是人依初禪近地得阿羅漢道，非欲界定。答曰：不然！言除七依，則除初禪及近地已。又此中無有因緣能依近地，非欲界定。若此行者能入近地，何故不能入初禪耶？是事亦無因緣。又《須尸摩經》中說：「先法住智，後泥洹智」。是義不必先得禪定，而後漏盡。但必以法住智爲先，然後漏盡，故知除諸禪定。除禪定故說《須尸摩經》。若受近地，即過同諸禪。又，無有經中說近地名，是汝自憶想分別.

[11] T32, 339c,17-18: 更有如電三昧，因是三昧，得盡煩惱.

sense-sphere concentration that is mentioned in the **Satyasiddhiśāstra*:

> Therefore, the **Satyasiddhi* remarks: "As the *Susīma Sutta* says, in the sense sphere there is lightning-like concentration".[12]
>
> Question: why is it that the [Sarvāstivādin] *Abhidhamma* texts do not mention "relying on the lightning"? It is because in the [Sarvāstivādin] *Abhidhamma* there is no such concentration of sense-sphere plane. Another question: why is it that the **Satyasiddhi* does not mention "having relied on the 'not-arriving concentration'(未至定)" nor "having relied on the 'between concentration'(中間定)"? Explanation: the **Satyasiddhi* never acknowledges the "not-arriving concentration" except for the first *jhāna* plane. Thus, it does not say: "having relied on them".[13]

It should be noted that one of the reasons that Harivarman does not acknowledge the existence of "not-arriving concentration" is that no *sutta* speaks of such a concentration. The fact that Harivarman employs the name "lightning-like concentration" implies that he did not intend it to be a technical term appearing in the *Āgama suttas* available to him at that time. The present version of the *Āgamas* does not include the term "lightning-like concentration." However, since the term appears in the **Śāriputrābhidhamma*,[14] it is very probable that Harivarman read "lightning-like concentration" in the **Śāriputrābhidhamma* or the like of it when he studied the doctrines of Mahīśāsaka, Dhammaguptaka, or Kāśyapīya. On the term "lightning-like concentration," the **Śāriputrābhidhamma* offers three glosses, one of which best suites the passages in the **Satyasiddhiśāstra*:

> What is lightning-like concentration? This concentration lasts a little while, for a little time. Just as the lightning lasts a little while, for a little time, so also does the concentration.[15]

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12 T44, 719a,1-3: 故《成實》云：如《須尸摩經》說，欲界更有如電三昧.

13 T44, 644b,16-20: 問曰：毘曇何故不說依於電光？毘曇所說欲界地中，無此定故。又問：《成實》何故不依未來、中間？釋言：《成實》一向不說，離初禪地別有未來，是故不依.

14 According to Yin-shun (1968, pp. 20–21, 66), the **Śāriputrābhidharma* is the fundamental *Abhidharma* work of the Sthaviravāda branches, including the Vātsīputrīya, Dharmottarīya, Bhadrayānīya, Saṃmatīya, Channagirika, Haimavata, Mahīśāsaka, Dharmaguptaka, Kāśyapīya, but excluding Sarvāstivāda and Tāmraśāṭīya (the ascendant of nowadays Theravāda). On the various opinions of its sectarian affiliation, see Willemen, Dessein and Cox (1998, pp. 164–166) and Frauwallner (1995, pp. 97–116).

15 T28, 715a,19-20: 云何如電定？若定少少住，少時住，如電少少住，少時住，定亦如是.

This definition of the "lightning-like concentration" reminds us of the Pāli commentarial gloss of the sense-sphere "momentary one-pointedness of mind", which is regarded in Theravāda Buddhism as the fundamental concentration for dry-insight practitioners to develop insight knowledge, that is, "momentary one-pointedness of mind is the concentration that lasts for only moment (*khaṇikacittekaggatāti khaṇamattaṭṭhitiko samādhi*)".[16] It is possible that both "lightning-like" (如電) and "momentary" (*khaṇika*) are descriptive terms used to describe the common characteristic of sense-sphere concentration as it usually lasts only for a short duration on a single object. Since the continuum of sense-sphere concentration is usually interrupted by other sense-sphere consciousnesses, such as eye-consciousness, ear-consciousness, the intention to move etc., arising in one's daily activity, such as dressing oneself, walking, eating etc., the sense-sphere concentration in general lasts only a short period on one object alhough it can arise repeatedly.

§7.1.2 Two Types of Meditative Approaches Leading to *Nibbāna*

It has been demonstrated that the **Satyasiddhiśāstra*, like the Theravādin commentaries, acknowledges that one is able to attain arahantship without the experience of form-sphere *jhāna*. The **Satyasiddhiśāstra*, like the Pāli *Nikāya* and the Chinese *Āgama*, provides another approach to attain the destruction of the taints, that is, the development of *vipassanā* preceded by *samatha*, which is the meditative method of the *samathayānika* in the words of Theravāda.

In the "Chapter of Seven Concentrations" (七三昧品 *qi-sanmei-pin*), Harivarman, when explaining the function of concentration, makes the following comment:

> The Abhidharmikas [of Sarvāstivāda] state that there are the seven foundations (七依): one obtains the destruction of the taints, having relied on the first *jhāna* … up to… one obtains the destruction of the taints having relied on the base of nothingness. Because one obtains the noble wisdom due to these seven planes, they are called "foundation" (依). For example, it is said that one who concentrates is able to arouse true knowledge. Some people feel satisfied when they obtain the *jhāna*. But, the Buddha says that this is not enough, and one should rely on this [*jhāna*] concentration to achieve a higher state. The meaning is that it is named "foundation" (依) because it helps to destroy the taints. Question: how does one rely

[16] Vism-mhṭ I 342[CS].

> on this *jhāna* to obtain the destruction of the taints? Answer: the Buddha says that the practitioner no more pays attention to the sign (相) or object (緣) by means of which he enters the first *jhāna*, but whatever forms, feelings, perceptions, formations, and consciousnesses arise in the first *jhāna*, he see them as a disease, as a tumor, as a dart, as misery, as an affliction, as impermanent, as suffering, as empty, as non-self. Seeing thus, revulsion arises in the mind and he is free from the taints. The same applies to the base of nothingness; but for the three bases beginning with the base of infinite space (literally, three special bases 三空處), there is no form to be observed.[17]

Here, the form-sphere and formless *jhāna* is developed first, and afterwards, the obtained *jhāna* is taken as an object to be investigated by wisdom. It is more than clear that this method of development is called the "development of insight preceded by serenity" in the *Nikāyas*, and people who adopt this meditative method are called *samathayānika* in the Pāli commentaries. In fact, the last set of questions and answers in the "Chapter of *Samatha* and *Vipassanā*" (止觀品 *zhiguan-pin*) expressly lists the two meditative approaches to *nibbāna* side by side:

> Question: it is said in the *sutta* that one develops the mind by means of *samatha* and obtains liberation by means of *vipassanā*; the other one develops the mind by means of *vipassanā* and obtains liberation by means of *samatha*. How is it? Answer: if one acquires the "knowledge with cessation as its object" due to the *jhānas*, one is said to develop the mind by means of *samatha* and obtain liberation by means of *vipassanā*. If one obtains the serenity which has cessation as its object by discerning the [five] aggregates, [eighteen] elements and [twelve] bases with a "discursive mind" (散心) in the beginning, then one is said to develops the mind by means of *vipassanā* and obtain liberation by means of *samatha*.[18]

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17 T32, 338c,18-28: 論者言：有七依，依初禪得漏盡，乃至依無所有處，得漏盡。依名，因此七處得聖智慧，如說：攝心能生實智。有人但得禪定，謂之爲足，是故佛言此非足也，應依此定，更求勝法，謂：盡諸漏，故說爲依。問曰：云何依此禪定得盡諸漏？答曰：佛說行者隨以何相、何緣入初禪。是行者不復憶念是相是緣，但觀初禪中所有諸色若受、想、行、識，如病、如癰、如箭、痛、惱、無常、苦、空、無我。如是觀時，心生厭離，解脫諸漏。乃至無所有處亦如是，但三空處無色可觀.

18 T32, 358c,20-25: 問曰：經中說：「以止修心，依觀得解脫。以觀修心，依止得解脫。」是事云何？答曰：行者若因禪定，生「緣滅智」，是名「以止修心，依觀得解脫」。若以散心分別陰、界、入等，因此得「緣滅止」，是名「以觀修心，依止得解脫.

The *sutta* sentence quoted by Harivarman is similar to the sentence at SĀ 464 (T2, 118b), "修習於止，終成於觀；修習觀已，亦成於止", whose meaning is not as clear as the one quoted by Harivarman. No matter which *sutta* he intended, his description of the two meditative approaches reminds us of the Pāli commentarial passages (Ps I 108–109) related to the two types of *bhāvanā*, which were discussed in Chapter Four (§4.1). It deserves especial attention that the **Satyasiddhiśāstra* unambiguously points out that some meditators start their meditative practice at the very beginning by discerning the five aggregates with a discursive mind (散心). Despite the lack of *jhāna* concentration, through the practice of insight meditation alone the meditator in the end is able to obtain the "serenity with cessation as its object" (緣滅止), which no doubt should be understood as the mind of *samatha* with *nibbāna* as its object.

The **Satyasiddhiśāstra* had a great influence on the Chinese Buddhism during the Southern and Northern Dynasties. It is based on the **Satyasiddhiśāstra*'s description regarding the *Susīma Sutta* that the founder of the Tian-Tai school, Zhi-yi 智顗 (538–597 C.E.), gives in his book, *An Exposition of Methods to Achieve the Stages of Meditative Perfection* (釋禪波羅蜜次第法門). He makes the following comments on the methods of mental development in *Śrāvaka* Buddhism in contrast with Mahāyāna Buddhism:

> Some disciples develop wisdom practice from the time of their initial arousal of the determination [for enlightenment]; they produce the lightning-like concentration and obtain the fourth fruition even without the first *jhāna*.[19]

The texts quoted above, taken together, reveal the fact that the **Satyasiddhiśāstra* acknowledges a version of the *Sūsima Sutta* closer to the Sarvāstivādin than the Theravādin. In relation to the level of concentration of *arahants* lacking the first form-sphere *jhāna*, the standpoint of the **Satyasiddhiśāstra* is close to the doctrine of the dry-insight practitioner (*sukkhavipasska*) in Theravāda but not the doctrine of the "complete type of wisdom-liberated one" (全分慧解脫) in Sarvāstivāda since both the **Satyasiddhiśāstra* and Theravāda hold that sense-sphere concentration is a sufficient basis for the development of wisdom that leads to arahantship.

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[19] T46, 481b,27-29: 或有聲聞，從初發心即修慧行，發電光三昧，得四果，未具初禪.

§7.2 The *Yogācārabhūmiśāstra*'s Comments on the *Susīma Sutta*

The *Yogācārabhūmi* is an important text of the Yogācāra school in early Mahāyāna Buddhism. It was composed in India around the 4th – 5th centruy C.E., and was translated into Chinese by Xuan-zang 玄奘 in 648 C.E.[20]

In the *Yogācārabhūmi*, there is a passage in the section called *Śrāvakabhūmi* (聲聞地), which acknowledges the existence of noble persons who do not possess the "principal *jhāna*". I give my English translation of the Sanskrit passage here:

> The trainee who lacks the principal *jhāna* sees the path [first]; after that he makes effort in developing the enlightenment factor of mindfulness etc. in order to abandon the defilements that are to be abandoned by development.[21]

Since the phrase "trainee who sees the path" (*śaikṣo dṛṣṭipadaḥ*) refers at least to a stream-enterer who attains the first level of enlightenment, the passage indicates that one can attain the first enlightenment without the assistance of the principal *jhāna*, i.e. the form-sphere *jhāna*. It is true that this passage does not openly acknowledge the *arahants* without the principal *jhāna*. However, there is a passage in the *Yogācārabhūmi* which shows that those wisdom-liberated *arahant*s mentioned in the *Susīma Sutta* are without the first form-sphere *jhāna*.

It has been discovered by *Lu-cheng* (呂瀓) and Ven. Yin-shun (印順) that the *Vastusaṃgrahanī* section (攝事分 *sheshi-fen*) in the *Yogācārabhūmiśāstra* consists of mainly the exegeses of the *sūtraṅga* portion of the *Saṃyukta-āgama*, a portion that is suggested by Yin-shun to be the earliest layer of the *Saṃyukta-āgama* as well as the four *Āgamas*.[22]

According to Ven. Yin-shun,[23] the *Vastusaṃgrahanī* makes the following comments on the

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[20] On its author and composition, see Akira, 2002, pp. 314–321, and Lusthaus, Dan; Charles Muller, "Summary *of the Yogācārabhūmi-śāstra*".

[21] The sankskrit text (Śrāvakabhūmi Study Group (Ed.), 2007, pp. 132, 134) reads: *tadyathā āryaśrāvako 'lābhī maulānāṃ dhyānānām, śaikṣo dṛṣṭapadaḥ, tataḥ paścād bhāvanāprahātavyānāṃ kleśānāṃ prahāṇāya prayujyamānaḥ smṛtisaṃbodhyaṅgaṃ bhāvayati yāvad upekṣāsaṃbodhyaṅgam / iyam adhiprajñaṃśikṣā adhicittaṃśikṣāyā āvāhikā /.* Its Chinese translation by Xuan-zang is as follows: 謂聖弟子未得根本靜慮，先學見跡；後爲進斷修道所斷一切煩惱，正勤加行，修念覺支乃至修捨覺支，是名增上慧學引發增上心學 (T30, 436b,5-8).

[22] Yin-shun, 1983, pp. 2, 63. Also cf. Mizuno, 1996b, pp. 357–414; Choong, 2000, p. 9.

[23] Yin-shun, 1983b, p. 64.

Susīma Sutta of the *Saṃyukta-āgama* of Sarvāstivāda school:

> Those *bhikkhus* who are endowed with purified *sīla* and dwell restrained with the *pāṭṭmokkha* restraint, have as their basis the "concentration that is included in the neighborhood of the first *jhāna*" due to the power of the higher traininig of the mind; and they obtain the "knowledge of the stability of the *dhamma*" and the "knowledge of *nibbāna*" due to the power of the higher training of wisdom. When practising in seclusion, with these two knowledges as a basis, equipped with the four perfections acquired previously, they free the mind from all defilements and become wisdom-liberated *arahants*.[24]

According to this passage, the author of the *Vastusaṃgrahanī* apparently takes the "neighborhood of the first *jhāna*" (初靜慮近分), that is, the so-called "not-arriving concentration" (*anāgamya*) to be the concentration that wisdom-liberated *arahants* without *jhāna* utilize as a basis to develop the two types of knowledges. This concurs with the Sarvāstivāda's interpretation given in the **Mahāvibhāṣāśāstra* on the *Susīma Sutta*. It seems very possible that the *Yogācārabhūmiśāstra* simply accepts this comment on the *Susīma Sutta* from the Sarvāstivāda's commentarial tradition.

The commentarial texts quoted above from the **Satyasiddhiśāstra* and the *Yogācārabhūmiśāstra* reveals that the existence of *arahants* who do not experience even the first form-sphere *jhāna* was well acknowledged by Buddhists in the Indian Buddhism of the 4th century.

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[24] T30, 835c,19-24: 復次，若有苾芻，具淨尸羅，住別解脫清淨律儀，增上心學增上力故，得初靜慮近分所攝勝三摩地以爲依止；增上慧學增上力故，得法住智及涅槃智。用此二智以爲依止，先由四種圓滿，遠離受學轉時，令心解脫一切煩惱，得阿羅漢成慧解脫.

Chapter Eight
Conclusion

The origin of the concept of *sukkhavipassaka* in the Pāli commentaries has been a controversial issue in the academia since the middle of the 20th century when the lay movement of *vipassanā* meditation spread from Burma to Sri Lanka and other Buddhist countries in South-East Asia. Since then many scholars have given their argumentations on this controversial issue: some suggest that there is no evidence in the earliest texts *Nikāyas,* indicating that one can attain Buddhist enlightenment through merely *vipassanā* meditation, without the experience of form-sphere *jhāna* derived from *samatha* meditation, while others suggest the opposite.

The complexity of this issue is further multiplied by various interpretations of the functions of *vipassanā* meditation and *samatha* meditation, and the relation between them as recorded in the *Nikāyas*: while the ancient Theravādin commentators view *vipassanā* meditation as the genuine Buddhist path to liberation, *samatha* meditation as a secondary training in the sense of a support of *vipassanā* meditation and a necessary discipline for developing extra supernormal powers, some modern scholars suggest that *samatha* meditation and *vipassanā* meditation are two separate paths, both of them can independently lead to the final stage of Buddhist liberation; some scholars propose that *samatha* meditation (*jhāna*) is the original genuine Buddhist path, and *vipassanā* meditation is introduced later into Buddhism under the influence of other traditions in India; and other scholars suggest that these two kinds of meditation are in fact just two interdependent aspects of one single Buddhist method. To minimize the complexity of this issue, I, as some scholars did, adopt the interpretations given by the Theravādin commentators as to the functions of *vipassanā* meditation and *samatha* meditation.

With this background knowledge, in the first three chapters, I looked into the Pāli Canon in order to present my answer to the controversial question: to what extent the *sukkhavipassaka* doctrine which completely ignores the form-sphere *jhāna* experience can find support in the Pāli Canon.

In Chapter One, I discuss the concepts of the four noble beings (*ariya*), that is, the stream-enterer (*sotāpanna*), once-returner (*sakadāgāmī*), non-returner (*anāgāmī*) and *arahant*, together with the methods by which one can attain these four stages of Buddhist enlightenment. In

exploring the concept of *arahant*, we know for sure that there are different kinds of *arahant*: (1) the triple-knowledge bearer (*tevijja*), (2) the bearer of six super knowledges (*chaḷabhiñña*), (3) one liberated in both ways (*ubhatobhāgavimutta*), and (4) one liberated by wisdom (*paññāvimutta*). This classification indicates that such Buddhist meditation trainings as the four formless *jhānas* and the five mundane super knowledges are not indispensable but only optional. Besides, the definition of one liberated by wisdom in the *Puggalapaññatti* allows the possibility of interpreting the so-called *paññāvimutta* as merely an *arahant* deprived of even form-sphere *jhāna*.

When we look into the *Nikāyas* searching the methods for attaining various stages of enlightenment, we find that the methods provided by the *Nikāyas* might be divided into two categories: first, through pure *vipassanā* meditation, and second, through *vipassanā* meditation preceded by *samatha* meditation.

In the *suttas* that depict the enlightenment through *vipassanā* meditation preceded by form-sphere *jhāna*, we read that the form-sphere *jhāna* attainments serve either as the meditative objects to be observed by practitioners with *vipassanā* wisdom, or as a stepping-stone for *vipassanā* meditation in the sense that they make the mind concentrated, malleable and steady and then allow insight knowledge to unfold smoothly.

In contrast, the *suttas* of the first category do not mention *samatha* meditation at all but describe only the practice of *vipassanā* meditation, whose symbolic character is seeing the rising and passing away, or the characteristics of impermanence, suffering and non-self in mental and physical phenomena. Some of these *suttas* even claim explicitly that insight meditation is a necessary condition for attaining the four stages of enlightenment. Also, when we analyze the four factors for stream-entry (*sotāpattiyaṅga*), which are meant to be the causes for the realization of the four noble fruits, we find no elements of form-sphere *jhānas*. Further, a detailed investigation into the canonical material of the fourth factor —practice in accordance with the *dhamma* (*dhammānudhammappaṭipatti*) — reveals that the last factor itself, as described in the *Nikāyas*, refers to nothing but the practice of insight meditation.

The way the *Nikāyas* emphasize the importance of the wisdom directed towards rising and passing away (*udayatthagāminī paññā*) also reveals the great significance of *vipassanā* meditation in the soteriology in the *Nikāyas*. It is said that the wisdom directed towards rising and passing away not only generates great joy, rapture and gladness but also eliminates the wrong view of eternal self in Buddhist practitioners, and leads them all the way to the final stage of enlightenment.

In this way, the first chapter reveals that *vipassanā* knowledge is the proximate cause of Buddhist enlightenment. In some *suttas*, one obtains enlightenment through v*ipassanā* meditation together with *jhāna* meditation, but in other *suttas*, one seems to obtain enlightenment merely through insight meditation.

A main reason that some scholars suspect the existence of *sukkhavipassaka* in the *Nikāyas* is that they find that Buddhist enlightenment requires the foundation of mental concentration and calmness, and the *Nikāyas* frequently identified the so-called right concentration, which is always necessary, with the four form-sphere *jhānas*. In order to establish the existence of *sukkhavipassaka* in the *Nikāyas*, a detailed study of the meaning of concentration (*samādhi*) and right concentration (*sammasamādhi*) is required and more instances should be located where practitioners gain enlightenment without form-sphere *jhāna*.

Therefore, in Chapter Two, I try to show that in the *Nikāyas* the minimum level of the concentration or right concentration needed for developing wisdom is not necessarily confined to the form-sphere *jhānas*. I point out that the practice of seeing the rising and passing away, i.e. insight meditation proper is named "development of concentration" (*samādhibhāvanā*) as well as "signless concentration of mind" (*animitta cetosamādhi*) with the ability to generate powerful concentration that leads to the destruction of the taints. I also quote several *suttas* and argue that the concentration gained through insight meditation can be called right concentration. Through an analysis of the material on the term "sight for contemplation" (*paccavekkhaṇānimitta*) preserved in the *Nikāyas,* the *Madhyama-āgama*, the *Yogācārabhūmiśāstra*, and the **Śāriputrābhidharma*, I propose that there might exist a set of four *jhānas* obtained through insight meditation in the *Nikāyas*, and it is this set of four *jhānas*, rather than the form-sphere *jhāna*, that should be identified with the four *jhānas* of right concentration.

To support my argumentation that there are people who attain enlightenment without practicing form-sphere *jhāna* meditation, I locate the *suttas* where the sequence of trainings for a new bhikkhu is listed, and show that the beginner may start insight meditation immediately after the training of morality is fulfilled. I also points out some *suttas* which describe attainment of various stages of enlightenment in a pure-insight way without practising form-sphere *jhāna*. For example, some *suttas* mention that some newcomers who have no background related to *jhāna* meditation attain stream-entry immediately after they hear the "progressive instruction" (*anupubbi kathā*). Based on the commentaries of *Satipaṭṭhāna Sutta*, I suggest that such people attain stream-entry through practising insight meditation while listening to the dhamma lecture. I also strengthen my

argumentation that there are *arahants* without form-sphere *jhāna*s, by discussing the *suttas* where two models of practice are contrasted: one includes *jhāna* meditation, the other without. In the end of Chapter Two, I give my interpretation on the phrase of "one who is endowed with fulfillment in concentration" (*samādhismiṃ paripūrakārī*). This phrase is attributed to non-returners, and because of this, some scholars suggest that one needs to develop the form-sphere *jhāna* in order to reach the stage of non-returner. However, my interpretation is that a non-returner is "endowed with fulfillment in concentration" in the sense that he will not encounter difficulty in developing the form-sphere *jhānas* if he desires for them.

Taken together, the canonical *suttas* as a whole suggest that there were dry-insight *arahants* at the time of the formation of the *Nikāyas*. However, this does not mean that form-sphere *jhānas* are valueless at all in the soteriology of the Canon; the commentators fairly show in many ways the superiority of the liberation with *samatha* attainment over the liberation without *jhāna* attainment, as we have seen in Chapter Four.

After having presented my interpretation of the *suttas* for the existence of *sukkhavipassaka* in the *Nikāyas*, I turn to investigate in Chapter Three the practical meditative instructions probably for *sukkhavipassaka* practitioners as shown in the *Satipaṭṭhāna Sutta*. My basic suggestion is that even though *satipaṭṭhāna* meditation is not limited to a pure-insight meditation system but contain the element of *samatha* meditation in some occasions, the *Satipaṭṭhāna Sutta* and other relevant *suttas* show the legitimacy of practising *satipaṭṭhāna* in a pure insight way.

In Chapter Three, my main suggestions are as follows. The repetition of the objects in the brief definition of *satipaṭṭhāna* betrays that the four *satipaṭṭhānas* are in nature insight meditation. Similarly, the formula that follows each item of the twenty-one meditation techniques shows that the middle goal of each of these twenty-one techniques is to develop insight knowledge seeing the rising and passing away of mental and physical phenomena, and the final goal arahantship. The implication of the formula following each of the twenty-one techniques is that practising even one technique of them can lead the practitioner to the final stage of enlightenment. I also point out a problem in the formula related to the meaning of observing others' mental and physical phenomena. Based on the Canon and commentaries, I suggest that the instruction does not mean that practitioners has to develop supernormal powers such as divine eye and the ability of knowing other's mind; neither does it mean that one has to watch others' behavior during meditation. A better explanation, in my opinion, is that after seeing clearly the true nature of one's own mental and physical phenomena one will know automatically the natures of others' by inference based on one's

own experience.

There are twenty-one meditation techniques in total given in the *Satipaṭṭhāna Sutta*. I suggest that except for "mindfulness of breathing", "attention to repulsiveness" and "nine cemetery contemplations", which might contain *samatha* meditation in their early stage of development, all of them are clearly pure insight meditation (*suddhavipassanā*). The Pāli commentaries tend to assume that mindfulness of breathing at its early stage of development is necessarily a kind of *samatha* meditation with the aim to attain form-sphere *jhāna*. However, in view of the description in the *Satipaṭṭhāna Sutta*, I argue that mindfulness of breathing can be practised in a pure insight way. This idea may not claim support from Pāli commentaries, but it is advocated by modern insight meditation teachers and was already documented at least in the Chinese *Ekottara-āgama* (增壹阿含) and its commentary, 分別功德論 (*Fenbie-gongde-lun*).

Since there are various versions of the *Satipaṭṭhāna Sutta*, an academic problem related to *satipaṭṭhāna* that intrigues scholars has arised for many years: what meditative techniques does the original version of the *Satipaṭṭhāna Sutta* contain? As far as the first *satipaṭṭhāna* is concerned, I suggest the "attention to elements" be included in the original structure of the first *satipaṭṭhāna* since most of the techniques consisting in the first *satipaṭṭhāna*, when developed to a certain degree in the way of insight meditation, necessarily relate themselves to the "attention to elements".

The practice of the contemplation of feelings and the contemplation of mind shifts meditators' attentive awareness from physical phenomena to mental phenomena. Like the strategy of most techniques in the first *satipaṭṭhāna*, the basic strategy of the second and third *satipaṭṭhāna* is bare awareness. Practitioners have to observe whatever feelings, whether it is good or bad, and whatever mental states, whether it is wholesome or unwholesome, that are arising in the present moment with bare attention in a non-judgmental and acceptive way. The only purpose is to understand the true nature of the ongoing feelings and mental states without intention to change or maintain their conditions. Such kind of bare attention, nevertheless, automatically brings both mental and physical benefits to practitioners. According to some *suttas* in the *Nikāyas* and its *Āgama* parallels, practicing *satipaṭṭhāna*, especially the bare attention to painful feelings, can help people endure unbearable physical pain and even produce the power of healing physical disease. In fact, modern clinical medicine has demonstrated that the acceptive awareness of physical suffering improve one's tolerance with chronic pain and thus improve one's sense of well-being.

Recently, many scholars have given extensive discussions on the Pāli term *ekāyana magga*, an

appellation given to the *satipaṭṭhāna* practice. Some scholars consider the translation "the only way" made by earlier scholars to be a problematic and incorrect translation for the Pāli term *ekāyana magga*. In contrast, I am more interested in discussing the possible grounds, theoretical and textual, for calling *satipaṭṭhāna* "the only way". First, based on Gethin's research, I suggest that *satipaṭṭhāna* might be said to be "the only way" in the sense that only with the four *satipaṭṭhānas* do we know how a *bhikkhu* begin Buddhist meditation. Second, based on Theravādin's understanding of *vipassanā*, I suggest that *satipaṭṭhāna* may be called "the only way" in the sense that *satipaṭṭhāna* is in essence *vipassanā* meditation, whether combined with *samatha* meditation or not. I also point out that some early Buddhist texts such as the *Saṃyukta-āgama* (別譯雜阿含經), the *Yogācārabhūmiśāstra* (瑜伽師地論), and the *Mahāvibhāṣāśāstra* (大毘婆沙論), did interpret *satipaṭṭhāna* meditation as "the only way". It is clear that even in ancient times the *satipaṭṭhāna* practice was already given high regard by some Buddhists, whatever the reason might be.

Thus, in the first three chapters, I present my interpretations of the canonical material and tend to side with the commentarial standpoint on the issue of *sukkhavipassaka*. In Chapter Four and Chapter Five, I turn my attention to the commentarial material themselves that is directly related to the theory of *sukkhavipassaka* in order to know in more detail how the commentators describe this important meditation doctrine. By doing so, we might find some clue to find out from where the Pāli commentators get the idea of the so-called *sukkhavipassaka*.

Considering the importance of the doctrine of the *sukkhavipassaka* in the Theravādin meditation system, I feel a little surprised that the *Visuddhimagga* mentions such terms as *sukkhavipassaka* and *suddhavipassanāyānika*, but never explain their meaning nor the reason why the noun *vipassa(nā)* ("insight") is qualified by adjectives *sukkha* ("dry") and *suddha* ("pure"). In fact, there is no explanation or definition at all for the term *sukkhavipassaka* or its synonyms in the commentaries attributed by Buddhaghosa. The reasons why the term "insight" is qualified by "dry" or "pure" can not be found until we look into the works by another Theravādin commentator Dhammapāla. A close investigation of the Pāli commentaries reveals that in the Pāli exegetical literature, there are in fact two kinds of definition for *sukkhavipassaka*: (1) one who lacks the form-sphere *jhāna* but has access concentration (*upacāra-samādhi*) as the foundation for developing insight knowledge, and (2) one who lacks even access concentration, but has momentary concentration (*khaṇika-samādhi*) as the foundation for developing insight knowledge. The momentary concentration is said to be the minimum level of concentration that a *sukkhavipassaka* should possesses as a basis for developing insight knowledge. The fact that there

are two kinds of definition for the term *sukkhavipassaka* is clearly borne out by the *Sārasaṅgaha*, a compendium book of Theravādin doctrines of the 13th –14th century. For a better understanding of these two definitions of *sukkhavipassaka*, I go further to discuss the meanings of access concentration and momentary concentration.

In Buddhaghosa's commentaries, we can in fact find three categories of "access concentration": access concentration derived from (1) insight meditation, (2) from serenity meditation subjects that lead to access concentration at best, and (3) from serenity meditation subjects that can lead to absorption concentration (*āppana*). The access concentration mentioned in the two definitions must refer either to the access concentration obtained through serenity meditation subjects that lead to at best access concentration, or to the access concentration obtained through serenity meditation subjects which lead to absorption concentration.

A close investigation into the material of momentary concentration reveals that momentary concentration arises in four occasions: (1) it arises before access concentration as its basis; (2) it arises to fulfill the purification of mind; (3) it arises when insight knowledge takes place; (4) it arises when one emerging from form-sphere *jhāna* is working for the supernormal power of divine ear. The commentaries do not explain the character of the momentary concentration arising in the first, second and fourth occasion. Only some information about the nature of the momentary concentration arising in insight knowledge can be found in Dhammapāla's sub-commentary, the *Visuddhimagga-mahāṭikā*.

When looking into the sources on momentary concentration and access concentration, we find that while Buddhaghosa used to name the maximum concentration obtained through insight meditation as access concentration, Dhammapāla prefers to employ the term momentary concentration for the concentration arising from insight meditation. For this, Dhammpāla himself does present an explanation. The concentration arising in insight meditation is not the real access concentration, but access concentration by name, because real access concentration arises immediately before absorption concentration, and there is no absorption concentration arising immediately after the concentration emerging in insight meditation.

Besides the definition of *sukkhavipassaka*, the Pāli commentaries provide us with the information about the meditation subject with which a *sukkhavipassaka* generally starts his insight meditation, as well as the disadvantages and advantages of being a dry-insight practitioner. The commentaries tell us that dry-insight practitioner usually adopts the meditative technique called

"attention to the elements" (*dhātumanasikāra*) to begin his insight meditation. This sounds very reasonable because this meditative technique is pure insight meditation subject and because the four elements are physical phenomena (*rūpa*), which are much easier for beginners to observe, compared with the mental phenomena (*nāma*). The lack of form-sphere *jhāna* certainly affects the course of mental development in the *sukkhavipassaka* practitioners. According to Buddhaghosa, the dry-insight practitioners may at the early stage of insight meditation encounter hardships that are not encountered by serenity-vehicle practitioners. Buddhaghosa compares the dry-insight practitioner to a man crossing over a great river by bare arm strength who suffers fatigue; and the serenity-vehicle practitioner to a man crossing over a great river with a ship who suffers no fatigue. In other place, Buddhaghosa says that practising *vipassanā* in sitting posture for some time, one's body and mind will gradually become vexed and afflicted, while in *jhāna* attainment one enjoys a lot of happiness. He also says that just a stronghold is of great help to a soldier in battle filed so also *jhāna* attainment is of great help to a practitioner in the development of *vipassanā*. Thus, according to Buddhaghosa, the path of *sukkhavipassaka* is not as easy and comfortable as the path of *samathayānika*. Besides the drawback of being subject to fatigue and suffering at the early stage of mental development, the lack of *jhāna* attainment results in another limitation: the range of objects that dry-insight practitioners are able to observe is narrower than serenity-vehicle practitioners because they have no form-sphere mental states to observe. Another consequence due to the lack of form-sphere *jhāna*, for dry-insight noble disciples, is that they do not have the ability to arouse the attainment of cessation (*nirodhasamāpatti*). In this way, it is clear that the commentators never devalue the due position and value of *samatha* meditation in the soteriology in Buddhism. In the commentarial passages that predict the disappearance of Buddha's teaching, *arahants* who possess *samatha* attainments always disappear before dry-insight *arahants*. This also betrays the inferiority of dry-insight practitioners to serenity-vehicle practitioners. Nevertheless, the path of *sukkhavipassaka* is not without advantage. According to Dhammapāla, one who treads on the path of *sukkhavipassaka* will quickly cross over the suffering of *saṃsāra*, simply because such a practitioner saves the time needed for the development of form-sphere *jhāna*.

In Chapter Five, I locate those *suttas* or canonical passages that the Theravādin commentators consider to be related to *sukkhavipassaka*, with the thought that the information of how the commentaries discern dry-insight practitioners in the Pāli Canon might help us elucidate the reason why the commentators are deeply convinced that during the time of the Buddha there already existed the dry-insight *arahants*.

The Pāli commentaries consider that *sukkhavipassaka arahants* are implied whenever the Buddha mentions the *arahant* liberated by wisdom (*paññāvimutta*) in the Canon since *arahant* liberated-by-wisdom consists of five types: one is the dry-insight practitioner and four are people who attain arahantship after having emerged from the four *jhānas*. The canonical phrase *no ca kho aṭṭha vimokhe kāyena phassitvā viharati* ("he does not contact with the body and dwell in the eight deliverances") used in describing *arahants* is sometimes taken to be a token of *arahant* liberated by wisdom, and sometimes dry-insight practitioner exclusively. This seems to reveal an inconsistency in the interpretations in Buddhaghosa's commentaries. Among the four *Nikāyas*, the *Aṅguttara-nikāya* contains more *suttas* than the remaining three *Nikāyas* that are considered by Buddhaghosa to be relevant to the dry-insight practitioner. A commentarial passage in Mp III 132 deserves special note since it provides an answer to the question of why a dry-insight non-returner is also said to be "complete in concentration" (*samādhismiṃ paripūrakārī*). According to it, if a dry-insight practitioner attains the state of non-returner but not yet arahantship in this life, he will inevitably obtain form-sphere *jhāna* right before his death, at least for a moment. It is this momentary form-sphere *jhāna* experience that enables a non-returner of *sukkhavipassaka* to be reborn in the fine material world.

Among the seven *Abhidhamma* texts, only the *Puggalapaññatti* (Pp 61,$_{31\text{-}36}$) contains the passages that the Pāli commentaries consider relevant to the dry-insight practitioner. And one passage of them clearly conveys in a plain way the possibility that one can obtain supramundane path without the experience of form-sphere *jhāna*. Though the notion of the dry-insight practitioner occurs in many occasions of the commentarial literature, I can barely find two dry-insight practitioners whose names are revealed, that is, Ven. Cakkhupāla in the commentary of *Dhammapada* (Dhp-a I 12,$_{16\text{-}18}$), and Ven. Susīma in the *Susīma Sutta* (SN 12: 70) of the *Saṃyutta-nikāya*.

After checking all the commentarial passages against the canonical passages on which they comment, I have an impression that some interpretations, which discern *sukkhavipassaka* in the canonical passage, sound quite reasonable, e.g. in the case in the *Puggalapaññatti* (Pp 61,$_{31\text{-}36}$); while in some occasions, the interpretations seem to have no strong ground, e.g. in the case of the *Susima Sutta* (SN 12:70). Where do these interpretations, reasonable or unreasonable, come from? Are they just imagination of the ancient commentators? Modern scholars believe that at least some of the contents in the Pāli commentaries can be traced back to the time of the Buddha or at least the time before the first schism of Buddhism. K.R. Norman has pointed out that if Pāli commentarial

materials are accepted as canonical by other early Buddhist schools, they must revert to the earliest days of Buddhism, or in Norman's own words, "perhaps to the time of the Buddha himself". In Chapter Six, I show that two Pāli commentarial passages on *sukkhavipassaka* doctrine can find their counterparts in the canonical literature of the Sarvāstivāda school. This suggests that the doctrine of *sukkhavipassaka* in the Pāli commentaries very much probably goes back to the early days of Buddhism and thus can not be the invention of Theravādin commentators.

In Chapter Six, I compare the extant three versions of the *Susīma Sutta*. While the *Susīma Sutta* in the *Saṃyutta-nikāya* (SN 12:70) and the one in the *Mahāsāṃghikavinaya* do not mention the four *jhāna*s, the Sarvāstivādin version in the *Saṃyukta-āgama* (SĀ 347) explicitly states that those *arahants* liberated by wisdom, with whom Susīma has a conversation, do not possess the four form-sphere *jhānas*. In consideration of all the three extant versions, I suggest that it is very possible that the Sarvāstivādin version might have been changed under the influence of the commentarial tradition shared by the branches of Sthaviravāda, including Theravāda and Sarvāstivāda even though we can not entirely exclude the possibility that the Sarvāstivāda version represents the more original version while the redactors of the other two versions omitted the part describing *arahants* lack in form-sphere *jhānas* in order to emphasize the importance of form-sphere *jhānas*.

The *Abhidharma* literature of Sarvāstivāda, especially the **Mahāvibhāṣāśāstra*, probably a work of the 2nd century C.E., contains many expanded expositions and explanations of the technical terms and doctrines recorded in the *suttas* of the *Āgama* texts, and thus functions as some kind of exegetical literature, compared to the Pāli commentaries on the *Nikāyas*. The **Mahāvibhāṣāśāstra* also records a version of the *Susīma Sutta* similar to the one in the *Saṃyukta-āgama*, and names the *arahants* who do not attain any form-sphere *jhāna* as the "complete type of wisdom-liberated one" (全分慧解脫), and the arahants who attain any one of the four form-sphere *jhānas* as "incomplete type of wisdom-liberated one" (少分慧解脫). At first sight, the theory of the *arahants* called "complete type of wisdom-liberated one" is entirely the same as the doctrine of the *sukkhavipassaka arahant* in the Pāli commentaries. However, they are different in describing the concentration these *arahants* possess to develop wisdom. The Sarvāstivādin commentarial literature considers that the basic concentration for the "complete type of wisdom-liberated one" is "not-arriving concentration" (未至定, *anāgamya*), which is a kind of form-sphere concentration but is inferior to the first form-sphere *jhāna*; but the Pāli commentaries consider that the basic concentration for dry-insight *arahants* is momentary concentration or access concentration, both of which are sense-sphere

concentration.

Taking into consideration all relevant Sarvāstivādin sources, I propose the following explanation for how the *Susīma Sutta* in the *Saṃyukta-āgama* might have been changed. The notion of wisdom-liberated *arahants* who do not attain even the first form-sphere *jhāna* originated from a common early source that might be traced back to the time of the first Buddhist council or at least to the very early period before the Sthaviravāda split into various branches. Such an understanding was handed down in a form of exegetical material along with the original version of the *Susīma Sutta* since the original *sutta* was compiled and then transmitted orally from generations to generations in different Buddhist communities. Later on, the Sarvāstivādins added the commentarial material into their version of the *Susīma Sutta* sometime before the **Mahāvibhāṣāśāstra* was compiled in India, viz., before the second century C.E. In contrast, the Theravāda kept the same exegetical material in the commentarial literature, and left their version of the *Susīma Sutta* intact when they wrote down the Pāli Canon in the first century B.C..

To reinforce my argument that the idea of *arahants* who does not attain the first form-sphere *jhāna*, is not an invention by the Theravādin commentators but a popular doctrine shared by different early Indian Buddhist school, I discuss in Chapter Seven the interpretations on the relation between concentration and the attainment of arahantship, given in two important treatises of other Buddhist schools: the **Satyasiddhiśāstra* (成實論) and the *Yogācārabhūmiśāstra* (瑜伽師地論).

The **Satyasiddhiśāstra* (成實論), probably a work of the 4th – 5th century, on the authority of to the *Susīma Sutta* claims that even without the first form-sphere *jhāna* and "not-arriving concentration", one is still able to achieve the destruction of the taints, with the sense-sphere concentration as his foundation for the development of wisdom. It is interesting to note that the **Satyasiddhiśāstra* names the sense-sphere concentration as "lightning-like concentration," and describes it thus: "the mind is concentrated for a little time, even a moment of consciousness." This reminds us of the Pāli commentarial gloss of the sense-sphere "momentary one-pointedness of mind", which is regarded as the fundamental concentration for dry-insight practitioners to develop insight knowledge in Theravāda Buddhism. In this way, the **Satyasiddhiśāstra* in fact presents an *arahant* very similar to the *sukkhavipassaka arahant* as described in the commentarial literature of Theravāda Buddhism.

Also in the *Yogācārabhūmiśāstra*, an important work of Mahāyāna Buddhismb compiled around the 4th – 5th century C.E., we find an exegetical comment on the *Susīma Sutta*, which says

that those *bhikkhus* in question, endowed with purified *sīla*, have as their basis the "concentration that is included in the neighborhood of the first *jhāna*" and obtain the "knowledge of the stability of the *dhamma*" and the "knowledge of *nibbāna*". The "concentration that is included in the neighborhood of the first *jhāna*" is nothing but the so-called not-arriving concentration (*anāgamya*) as we see in the Sarvāstivāda literature. In this way, it is clear that the *Yogācārabhūmiśāstra* takes the same stance on the issue of *Susīma Sutta* as the Sravāstivāda does. It seems that *Yogācārabhūmiśāstra* simply inherits Sarvāstivādin version of the *Susīma Sutta* as well as its interpretation for that *sutta*.

Both the **Satyasiddhiśāstra* and the *Yogācārabhūmiśāstra* acknowledge, on the basis of *the Susīma Sutta,* that there are *arahants* who do not experience even the first form-sphere *jhāna* implies that the notion of *arahant* who is deprived of even the first *jhāna* was very popular among the Buddhists schools in India during the 4th and 5th century C.E.

In general, the scholars who do not acknowledge in the teachings of the Buddha the existence of *arahants* who never experience form-sphere *jhāna* base their arguments only on the Pāli literature of Theravāda. On the contrary, modern Chinese Buddhists who study early Buddhism and have access to the Sarvāstivādin version of the *Susīma Sutta*, take it for granted that even without the first form-sphere *jhāna* one can still attain arahantship. It is quite clear that our knowledge of the early Buddhist teachings depends on all the available Buddhist canonical and commentarial materials, especially the *suttas* or *sūtra*s. The more versions of the canonical *sutta/sūtra* there are available for consultation, then the more objective the knowledge is that can be extrapolated concerning the teachings derived from the time of the Buddha, or at least of the early Buddhist literature.

As far as the doctrine of *sukkhavipassaka* is concerned, whether or not the *suttas* in the *Nikāyas* contain a doctrine of the dry-insight practitioner might be still open to interpretations and remain controversial. However, the canonical and commentarial sources preserved in the Chinese *Āgama* and *Abhidharma* texts acknowledge the existence of *arahants* without form-sphere *jhānas* and thus they no doubt provide a different perspective and valuable material for deeper investigation and discussion. Since most of the available sources related to the *Susīma Sutta*—including the Theravāda's commentarial literature, the Sarvāstivāda's *Susīma Sutta*, the *Yogācārabhūmiśāstra*, and the **Satyasiddhiśāstra*—acknowledge wisdom-liberated *arahants* who lack even the first form-sphere *jhāna*, then it is much reasonable to suggest that there existed a common view among Buddhists in the early period of Indian Buddhism that one does not need

form-sphere *jhāna* to attain arahantship; and this view was most probably taught already in the time of the Buddha and then passed down through the oral commentarial tradition in various Buddhist communities. While this notion was later written down and systematized as the theory of *sukkhavipassaka* in the commentarial literature of the Theravāda tradition, it was included in the canonical *sutta* of the Sarvāstivāda, and became the canonical authority for Sarvāstivādins to develop the theory of the "complete type of wisdom-liberated one" (全分慧解脫).

I hope that this thesis has documented that the doctrine of the dry-insight *arahant* that is articulated in the Pāli commentarial literature very much probably originated from a very early time of Indian Buddhism and thus can not be taken to be an invention by later Theravādin commentators. I also hope that this thesis has demonstrated that in order to evaluate objectively any controversial doctrine in Pāli Buddhism or to identify the teachings of the historical Buddha or early Buddhism, an investigation into the sources belonging to Theravāda Buddhism alone may not be sufficient because the sources of one specific school might be limited or obscured and thus can not represent the whole teachings of the Buddha. In order to achieve a better result, it is necessary to consult all the available canonical and post-canonical texts preserved in the Indian Buddhist schools other than Theravāda school.

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**Abhidharmanyāyānusāraśāstra* by Saṃghabhadra =阿毘達磨順正理論 (*Apidamo-shun-zheng-li-lun*) (T29, no. 160) (玄奘, Trans.)

Abhidharmamahāvibhāṣāśāstra by 500 *arahats* 阿毘達磨大毘婆沙論 (*Apidamo-dapiposha-lun*) (T27, no. 1545) (玄奘, Trans.)

**Abhidharmavibhāṣaśāstra* by Kātyāyanīputra and 500 *arahats* 阿毘曇毘婆沙論 (*Apitan-piposha-lun*) (T28, no. 1546) (浮陀跋摩 and 道泰, Trans.)

**Abhidharmasaṃgītiparyāyapādaśāstra* 阿毘達磨集異門足論 (*Apidamo-jiyimen- zulun*) (T26, no.1536) (玄奘, Trans.)

Ekottara-āgama 增壹阿含經 (*Zeng-yi-ahan-jing*) (T2, no. 125) (曇摩難提, Trans.)

Jñānaprasthāna 阿毘達磨發智論 (*Apidamo-fazhi-lu*n) (T26, no. 1544) (玄奘, Trans.)

Madhyama-āgama 中阿含經 (*Zhong-ahan-jing*) (T1, no. 26) (僧伽提婆, Trans.)

Mahāsāṃghikavinaya 摩訶僧祇律 (*Mohe-sengqi-lu*) (T22, no. 1425) (Buddhabhadra, 法顯,

Trans.)

Yogacārabhūmiśāstra 瑜伽師地論 (*Yuqieshidi-lun*) (T30, no. 1579) (玄奘, Trans.)

**Vibhāṣāśāstraṣ* 鞞婆沙論 (*Piposha-lun*) (T28, no. 1547) trans. 僧伽跋澄 and 僧伽提婆

**Saṃyukta-āgama* 雜阿含經 (*Za-ahan-ching*) (T2, no. 99) (寶雲, Trans.)

**Saṃyukta-āgama* 別譯雜阿含經 (*Bieyi-za-ahan-jing*) (T2, no. 100) (unknown, Trans.)

**Satyasiddhisāstra* / **Tattvasiddhi*śastra by Harivarman 成實論 (*Cheng-shi-lun*) (T32, no. 1646) trans. (鳩摩羅什, Trans.)

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**Śāriputrābhidharma* 舍利弗阿毘曇論 (*Shelifu-apitan-lun*) (T28, no. 1548) (曇摩耶舍 and 曇摩掘多, Trans.)

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Appendix 1

Satipaṭṭhāna Meditative Techniques in Various Sources

MN = *Satipaṭṭhāna Sutta* (MN I 55–62)
Vibh = *Vibhaṅga* (Vibh 193–202)
MĀ = *Smṛtyupsathāna Sūtra* of the *Madhyama-āgama* (T1, 582b–584b)
EĀ = the first *sutta* of the *Ekāyana-mārga Varga* of the *Ekottara-āgama* (T2, 567c–569b)
DS = the sixth Varga "*Smṛtyuapsthāna*" of the section "non-question" in the *Dharmaskhandha* (T26, 475 c–479b)
ŚA = the nineth Varga "*Smṛtyupasthāna*" in the *Śāriputrābhidharma* (T28, 612b–616b)
ŚBH = *Śrāvakabhūmi* of *Yogacārabhūmiśāstra* (T30, 440a–441a)

1. Contemplation of the Body

	MN	Vibh	MĀ	EĀ	DS	ŚA	ŚBH
Mindfulness of breathing	×		×			×	[1]
Mindfulness of postures	×		×			×	
Clear comprehension regarding bodily activities and daily routines	×		×			×	
Attention to repulsiveness by analysing the body anatomically	×	×	×	×	×	×	
Attention to the elements[2]	×		×	×	×	×	
Cemetery contemplation	×		×	×		×	
Extinguishing unwholesome thoughts with wholesome thoughts			×				
Restraining one mental state with another mental state			×				
The four jhānas			×				
Perception of light			×				
Grasping well the sign for contemplation			×				
Contemplating the body as dependant on food						×	
Contemplating the body with holes leaking out impurity				×		×	
Contemplating whatever part of the body as impermanent, as suffering, as non-self, as empty, as dependantly arisen etc.						×	
Contemplating the body as empty, completely empty						×	
Contemplating the disadvantages of the body: impermanence etc.					×		

* The symbol "×" indicates "existence."

1 ŚBH does not provide any instruction for meditative practice, but lists 35 types of body.
2 MN, EĀ and ŚA all include the four elements, while MĀ and DS add to the four elements the element of space and the element of consciousness.

2. Contemplation of Feelings

	MN	Vibh	MĀ	EĀ	DS	ŚA	ŚBH
When feeling a pleasant/painful/neither-painful-nor-pleasant feeling, he knows "I feel a pleasant/painful/neither-painful-nor-pleasant feeling".	×	×	×	×	×	×	×
When feeling a worldly[3] pleasant/painful/neither-painful-nor-pleasant feeling, he knows "I feel a worldly pleasant/painful/ neither-painful-nor-pleasant feeling".	×	×	×	×	×	×	×
When feeling an unworldly[4] pleasant/painful/neither-painful-nor-pleasant feeling, he knows "I feel an unworldly pleasant/ painful/neither-painful-nor-pleasant feeling".	×	×	×	×	×	×	×
When feeling a pleasant feeling, not a painful feeling, he knows "I feel a pleasant feeling".				×			
When feeling a painful feeling, not a pleasant feeling, he knows "I feel a painful feeling".				×			
When feeling a neither-painful-nor-pleasant feeling, without pain and pleasantness, he knows "I feel neither-painful-nor-pleasant feeling".				×			
When feeling a pleasant/painful/neither-painful-nor-pleasant feeling of the body, he knows as such.			×		×		×
When feeling a pleasant/painful/neither-painful-nor-pleasant feeling of the mind , he knows as such.			×		×		×
When feeling a pleasant/painful/neither-painful-nor-pleasant feeling of lust, he knows as such.			×				
When feeling a pleasant/painful/neither-painful-nor-pleasant feeling without lust, he knows as such.			×				
When feeling a pleasant/painful/neither-painful-nor-pleasant feeling dependent on enjoyment, he knows as such.					×		×
When feeling a pleasant/painful/neither-painful-nor-pleasant feeling dependent on renounciation, he knows as such.					×		×
Contemplating whatever feeling as impermanent, as suffering, as non-self, as empty, as dependantly arisen etc.						×	
Contemplating the disadvantages of the feelings: impermanence etc.					×		

[3] The Pāli term for "worldly" is *sāmisa*. It is translated as "food" (食) in MĀ and EĀ; "with taste" (有味) in DS; "with defilement" (有染) in ŚA; and "with desire taste" (有愛味) in ŚBH.

[4] The Pāli term for "unworldly" is *nirāmisa*. It is translated as "without food" (無食) in MĀ and EĀ; "without taste" (無味) in DS; "without defilement" (無染) in ŚA; and "without desire taste" (無愛味) in ŚBH.

3. Contemplation of Mind

	MN	Vibh	MĀ	EĀ	DS	ŚA	ŚBH
Knowing the mind affected/unaffected by lust as the mind affected/unaffected by lust	×	×	×	×	×	×	×
Knowing the mind affected/unaffected by hate as the mind affected/unaffected by hate	×	×	×	×	×	×	×
Knowing the mind affected/unaffected by delusion as the mind affected/unaffected by delusion	×	×	×	×	×	×	×
Knowing the contracted/distracted mind as the contracted/ distracted mind	×	×	×	×	×	×	×
Knowing the exalted/unexalted mind as the exalted/unexalted mind[5]	×	×	×	×	×	×	
Knowing the surpassed/unsurpassed mind as the surpassed/unsurpassed mind	×	×	×			×	
Knowing the concentrated/unconcentrated mind as the concentrated/unconcentrated mind	×	×	×	×	×	×	×
Knowing the liberated/unliberated mind as the liberated/ unliberated mind	×	×	×	×	×	×	×
Knowing the developed/undeveloped mind as the developed/ /undeveloped mind			×		×		×
Knowing the defiled/undefiled mind as the defiled/undefiled mind			×				
Knowing the mind affected/unaffected by passion as the mind with/without passion				×			
Knowing the mind affected/unaffected by attachment as the mind with/without attachment				×			
Knowing the mind affected/unaffected by unrestness as the mind with/without unrestness				×	×		×
Knowing the pervaded/unpervaded mind as the pervaded/ unpervaded mind				×			
Knowing the immeasurable/measurable mind as the immeasurable /measurable mind				×			
Knowing the downcast/lifted mind as the downcast/lifted mind[6]					×		×
Knowing the calm/calmless mind as the calm/calmless mind[7]					×		×
Contemplating whatever mind as impermanent, as suffering, as non-self, as empty, as dependantly arisen etc.						×	
Contemplating the disadvantages of the mind: impermanence etc.					×		

5 In MĀ, DS and EĀ, the equivalents to *mahggata* and *amahaggata* are 大 (“great”) and 小 (“small”) respectively.

6 ŚBH has 下心 and 舉心; DS has 沉心 and 策心.

7 ŚBH has 寂靜心 and 不寂靜心; DS has 靜心 and 不靜心.

4. Contemplation of the Dhamma

	MN	Vibh	MĀ	EĀ	DS	ŚA	ŚBH
Contemplation of the five hindrances	×	×	×		×	×	×
Contemplation of the five aggregates	×						
Contemplation of the six sense bases	×	×	×		×	×	×
Contemplation of the seven enlightenment factors	×		×	×	×	×	×
Contemplation of the four noble truths	×					×	
Contemplation of the four *jhānas*				×			
Contemplating the disadvantages of *saññākkhandha* and *saṅkhārakkhandha*, i.e. impermanence etc.					×		
Contemplation of all the dhammas except for those included in the body, and for feelings and mind, as impermanent, as suffering, as non-self, as empty, as dependantly arisen etc.						×	
Entering into *nibbāna*, cessation of all formations						×	

5. The Formula for Each *Satipaṭṭhāna* Meditative Techniques

		MN	MĀ	EĀ	ŚA
A	Contemplaitng internally, externally, and internally and externally	×	×	×	×
B	Contemplating the nature of rising, passing away, and rising and passing away	×		×[8]	×[9]
C	Mindfulness that "There is a body/feeling/mind/*dhamma*" is established to the extent necessary for bare knowledge and mindfulness	×		×	×
D	Dwelling independent, not clinging to anything in the world	×		×	×
E	Mindfulness is established on the body/feeling/mind/*dhamma*, the meditator is endowed with knowledge and vision, with true knowledge and penetration[10]		×		

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8 Formulae in EĀ convey a similar meaning. Nevertheless, the Chinese translation in EĀ is inconsistent. The best translation for formula B, which can be found in EĀ is as follows: 觀習法，觀盡法，并觀習盡之法。The best for formula C: 或復有痛而現在前，可知可見 (or it is established "feeling exists", which is knowable and visible). For formula D, it has 無所依猗，不起世間想。已不起想，便無畏怖。已無畏怖，「生死便盡，梵行已立，所作已辦，更不復受有」，如實知之 "Independent, he does not arouse the perception of the world; without the perception he is fearless. Being fearless, he knows as it really is that his birth and death is exhausted, the holy life is lived, what has to be done is done; there is no further existence".

9 Formulae B, C, D in MN and ŚA are almost the same. The Chinese translations of these formulae in ŚA are somewhat inconsistent. The more self-explaining one in ŚA is as follows: "Thus, a *bhikkhu* dwells contemplating the feelings rising dependently, contemplating the feelings passing away dependently. Thus a *bhikkhu* dwells contemplating the feelings rising and passing away. Mindfulness is [established] internally [knowing] 'feeling exists', he is independent on feeling, dwells independently, not clinging to whatsoever in the world" (如是，比丘觀受法緣起行，觀受法緣滅行。如是比丘觀受法起、滅行，「有受」念內，以智以明識，不依受，無所依行，不受一切世).

10 立念在身，有知有見，有明有達. It is probably an alternative translation of a similar version of formula C in MN.

Appendix 2

Tables of References to the *Khaṇikasamādhi* and *Khaṇikacittekaggatā*

Table 1:
The references to *khaṇikasamādhi* in the commentaries and subcommentaries of the Canon

commentator	time of occurrence	reference
Buddhaghosa[1]	1	Vism 144
	1	Dhs-a[2] 117
	1	Spk III 200
Mahānāma	4	Paṭis-a[3] I 183; I 281; I 125; II 477
Dhammapāla	7	Vism-mhṭ[4] I 11, 15, 38, 39, 168, 168, 387;
	1	Ps-pṭ I 204[CS]
	1	Th-a III 208
Upasena	2	Nidd-a[5] I 129, 160
Vajirabuddhi	1	Vjb[6] 154

Table 2:
The references to *khaṇikacittekaggatā* in the commentaries and subcommentaries of the Canon

commentator	time of occurrence	reference
Buddhaghosa	2	Vism 289, 289
	2	Sp[7] II 433, 433
Mahānāma	2	Paṭis-a II 503, 503
Dhammapāla	1	Vism-mhṭ I 342
Sariputta	1	Sp-ṭ[8] II 244[CS]

[1] According to HPL §207, the date of Buddhaghosa ranges from 370 to 450 CE..

[2] It is also called *Aṭṭhasālinī*, cf. HPL §315.

[3] It is also called *Saddhammapakāsinī*. According to HPL §291, it was completed around 559 or 499 C.E.. Its author, *Mahānāma*, lived at Mahāvihāra too.

[4] It is also called *Paramatthamañjūsā*. According to HPL §370, its author, Dhammapāla, later than Buddhaghosa, can be dated about 550–600 C.E., his teacher seems to be another commentator, Ānanda.

[5] It is also called *Saddhammapajjotikā*, a commentary on the *Niddesa*. The author was active in Mahāvihāra. Its date is uncertain, although according to HPL §287, it is most probably 817 or 877 C.E..

[6] It is a subcommentary to the *Samantapāsādikā*. According to HPL §367–369, its author is probably contemporary with Dhammapāla, dated about 550–600 C.E.

[7] According to HPL §208–220, the issue of its authorship is not without controversy, but it is usually considered as the work of Buddhaghosa in accordance to the legend given by Vajirabuddhi.

[8] This is another subcommentary to the *Samantapāsādikā*. According to HPL §372, Sāriputta and Parakkamabāhu I are contemporaries from the 12th century.

Appendix 3

The Chinese Text of the *Susīma Sutta* of the *Saṃyukta-āgama*[1]

如是我聞：一時，佛住王舍城迦蘭陀竹園。若王、大臣、婆羅門、長者、居士，及餘世人所共恭敬、尊重、供養佛及諸聲聞眾，大得利養——衣被、飲食、臥具、湯藥；都不恭敬、尊重、供養眾邪異道，衣被、飲食、臥具、湯藥。

爾時，眾多異道聚會未曾講堂，作如是論：「我等昔來常爲國王、大臣、長者、居士及餘一切之所奉事、恭敬，供養衣被、飲食、臥具、湯藥，今悉斷絕；但恭敬、供養沙門瞿曇、聲聞大眾，衣被、飲食、臥具、湯藥。今此眾中，誰有智慧、大力，堪能密往，詣彼沙門瞿曇眾中出家，聞彼法已，來還廣說；我等當復用彼聞法，化諸國王、大臣、長者、居士，令其信樂，可得還復供養如前。」時有人言：「有一年少，名曰須深，聰明、黠慧，堪能密往沙門瞿曇眾中出家，聽彼法已，來還宣說」。

時諸外道，詣須深所而作是言：「我今日大眾聚集未曾講堂，作如是論：我等先來爲諸國王、大臣、長者、居士，及諸世人之所恭敬、奉事，供養衣被、飲食、臥具、湯藥，今悉斷絕。國王、大臣、長者、居士，及諸世間，悉共奉事沙門瞿曇、聲聞大眾。我此眾中，誰有聰明、黠慧。堪能密往沙門瞿曇眾中出家學道，聞彼法已，來還宣說，化諸國王、大臣、長者、居士，令我此眾還得恭敬、尊重、供養。其中有言：唯有須深聰明、黠慧，堪能密往瞿曇法中，出家學道，聞彼說法，悉能受持，來還宣說。是故我等故來相請，仁者當行」。

時彼須深默然受請，詣王舍城迦蘭陀竹園。時眾多比丘出房舍外，露地經行。爾時，須深詣眾多比丘而作是言：「諸尊！我今可得於正法中，出家受具足，修梵行不？」時眾多比丘，將彼須深，詣世尊所，稽首禮足，退住一面。白佛言：「世尊！今此外道須深，欲求於正法中出家、受具足、修梵行。」爾時，世尊知外道須深心之所念，告諸比丘：「汝等當度彼外道須深，令得出家」。時諸比丘，願度須深。

出家已經半月。有一比丘語須深言：「須深！當知我等生死已盡，梵行已立，所作已作，自知不受後有」。時彼須深語比丘言：「尊者云何學離欲、惡不善法，有覺有觀，離生喜樂，具足初禪；不起諸漏，心善解脫耶？」比丘答言：「不也，須深」。

[1] SĀ 347 at T2, 96b,$_{25}$–98a,$_{12}$.

復問：「云何離有覺有觀，內淨一心，無覺無觀，定生喜樂，具足第二禪；不起諸漏，心善解脫耶」？比丘答言：「不也，須深」。

復問：「云何尊者離喜捨心，住正念正智，身心受樂，聖說及捨，具足第三禪；不起諸漏，心善解脫耶」？答言：「不也，須深」。

復問：「云何尊者離苦息樂，憂喜先斷，不苦不樂捨，淨念一心，具足第四禪；不起諸漏，心善解脫耶」？答言：「不也，須深」。

復問：「若復寂靜解脫起色、無色，身作證，具足住；不起諸漏，心善解脫耶」？

答言：「不也，須深」。

須深復問：「云何尊者所說不同，前後相違？云何不得禪定而復記說」？

比丘答言：「我是慧解脫也」。作是說已，眾多比丘各從座起而去。

爾時，須深知眾多比丘去已，作是思惟：此諸尊者所說不同，前後相違，言不得正受，而復記說自知作證。作是思惟已，往詣佛所，稽首禮足，退住一面。白佛言：「世尊。彼眾多比丘於我面前記說：我生已盡，梵行已立，所作已作，自知不受後有。我即問彼尊者：得離欲惡不善法…乃至身作證；不起諸漏，心善解脫耶？彼答我言：不也，須深。我即問言：所說不同，前後相違，言不入正受，而復記說自知作證。彼答我言：得慧解脫。作此說已，各從座起而去。我今問世尊：云何彼所說不同，前後相違；不得正受而復說言自知作證。

佛告須深：「彼先知法住，後知涅槃。彼諸善男子獨一靜處，專精思惟，不放逸住[2]，離於我見，不起諸漏，心善解脫。」

須深白佛：「我今不知，先知法住，後知涅槃，彼諸善男子獨一靜處，專精思惟，不放逸住；離於我見，不起諸漏，心善解脫。

佛告須深：「不問汝知不知，且自先知法住，後知涅槃，彼諸善男子獨一靜處，專精思惟，不放逸住，離於我見，心善解脫。」

須深白佛：「唯願世尊爲我說法，令我得知法住智、得見法住智」。

佛告須深：「我今問汝，隨意答我。須深！於意云何？有生故有老死，不離生有老死耶」？須深答曰：「如是，世尊！有生故有老死，不離生有老死」。

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[2] I adopt the variant reading in the editions of Yuan (元) and Ming (明) rather than that of Song (宋), 不放逸法.

如是生、有、取、愛、受、觸、六入處、名色、識、行、無明。

「有無明故有行，不離無明而有行耶」？須深白佛：「如是，世尊！有無明故有行，不離無明而有行。」

佛告須深：「無生故無老死，不離生滅而老死滅耶」？須深白佛言：「如是，世尊，無生故無老死，不離生滅而老死滅」。

如是乃至「無無明故無行，不離無明滅而行滅耶」？須深白佛：「如是，世尊，無無明故無行，不離無明滅而行滅」。

佛告須深：「作如是知、如是見者，為有離欲惡不善法，乃至身作證具足住不」？須深白佛：「不也，世尊」。佛告須深：「是名先知法住，後知涅槃，彼諸善男子獨一靜處，專精思惟，不放逸住，離於我見，不起諸漏，心善解脫」。

佛說此經已，尊者須深，遠塵離垢，得法眼淨。爾時，須深見法、得法、覺法、度疑，不由他信，不由他度，於正法中心得無畏，稽首佛足，白佛言：「世尊。我今悔過，我於正法中盜密出家，是故悔過」。

佛告須深：「云何於正法中盜密出家」。須深白佛言：「世尊！有眾多外道來詣我所，語我言：須深！當知我等先為國王、大臣、長者、居士，及餘世人恭敬供養，而今斷絕；悉共供養沙門瞿曇、聲聞大眾。汝今密往沙門瞿曇、聲聞眾中，出家受法，得彼法已，還來宣說我等。當以彼聞法教化世間，令彼恭敬供養如初。是故，世尊！我於正法、律中盜密出家。今日悔過。唯願世尊聽我悔過，以哀愍故」。

佛告須深：「受汝悔過，汝當具說：我昔愚癡、不善、無智，於正法律盜密出家。今日悔過。自見罪、自知罪，於當來世律儀成就，功德增長，終不退減。所以者何？凡人有罪。自見、自知而悔過者，於當來世律儀成就，功德增長，終不退減。」佛告須深：「今當說譬。其智慧者，以譬得解。譬如國王有防邏者，捉捕盜賊，縛送王所，白言：大王！此人劫盜，願王處罪。王言：將罪人去，反縛兩手，惡聲宣令，周遍國中，然後將出城外刑罪人處，遍身四體，劓以百矛。彼典刑者，受王教令，送彼罪人，反縛兩手，惡聲宣唱，周遍城邑，將出城外刑罪人處，遍身四體，劓以百矛。日中，王問：罪人活耶？臣白言：活。王復勅臣：復劓百矛，至日晡時，復劓百矛。彼猶不死」。佛告須深：「彼王治罪，劓以三百矛，彼罪人身寧有完處如手掌不」？須深白佛：「無也，世尊」。復問須深：「時彼罪人，劓以三百矛因緣，受苦極苦劇」不？須深白佛：「極苦！世尊！若劓以一矛，苦痛難堪，況三百矛？當可堪忍」。

佛告須深:「此尙可耳。若於正法律，盜密出家，盜受持法，爲人宣說，當受苦痛倍過於彼」。

佛說是法時，外道須深，漏盡意解。佛說此經已，尊者須深聞佛所說，歡喜奉行。

Appendix 4

The Story of Susīma in the *Mahāsāṃghikavinaya*

4.1 The Chinese Text[1]

佛住舍衛城祇樹給孤獨園。爾時，世人篤信、恭敬、尊重，供養衣、食、床臥、病瘦醫藥。爾時，出家外道亦在舍衛城，世人不恭敬、供養尊重衣食床臥病瘦醫藥。時有眾多出家外道，集論議堂，作如是論：「是沙門瞿曇住舍衛城祇樹給孤獨園。世人深信恭敬尊重。供養衣食床臥病瘦醫藥。我等不得尊重、供養衣、食、床臥、病瘦醫藥。誰能往沙門瞿曇法中出家修梵行，誦習彼法已，還我法中？我等展轉相教，亦當還得供養，與彼無異」。時外道作如是論已，皆言：「須深摩者於我眾中最爲第一，可遣到沙門瞿曇法中出家，受彼律儀，還來入此」。

時彼外道語須深摩，作如是言：「沙門瞿曇在祇桓精舍，多人供養尊重，我等不得此利。汝今可往沙門瞿曇法中出家，修梵行。受誦彼經已，還我法中展轉相教，亦當還得供養，與彼無異」。須深摩聞是語已，出舍衛城，往祇桓精舍。精舍門間，見有諸比丘經行、坐禪。須深摩即往諸比丘所，共相問訊，在一面坐。作是言：「我本是外道，今欲於如來法中出家受具足，此中應作何等」？諸比丘答言：「若本是外道，欲於如來法中出家者，當試之四月。四月過已，得諸比丘意者，當與出家」。時須深摩即受教行，四月過已，得諸比丘意，便與受具足。

受具足已，往世尊所，頭面禮足，却住一面。爾時，有眾多比丘來到佛所，頭面禮足，却住一面，作是言：「我已得證，我生已盡，梵行已立，更不受後有」。說是語已。頭面禮佛足而退。是諸比丘去未久，須深摩頭面禮佛足已，詣彼比丘所，共相問訊，問訊已，在一面坐。問諸比丘言：「長老！向在佛所，自言我已得證，我生已盡，梵行已立，更不受後有」？答言：「如是」。時須深摩復問言：「長老！如是知，如是見，得清淨天眼，見眾生死此生彼，好色惡色，善趣惡趣；見眾生身行惡、口行惡、意行惡，誹謗賢聖，自行邪見，教人行邪見，身壞命終墮三惡道。又見眾生身行善、口行善、意行善，自行正見，教人行正見，身壞命終生於善處：天上人中。如是過人清淨天眼，長老得不」？答言：「不得」

復問：「尊者！如是知，如是見，得宿命智？知過去一生二生三生四生五生十生百生千生，

[1] T22, 362b,25–363b,21.

乃至劫成、劫壞。名姓、種族，死此生彼，死彼生此，如是無數劫事，長老知不」？答言：「不知」。

復問：「離色、過色、無色寂滅解脫，身證具足住？是諸解脫，長老得不」？答言：「不得」。

須深摩言：「向者所問諸法，皆言不得，云何於世尊前自言：我已得證，我生已盡，梵行已立，更不受後有？誰當信者」？諸比丘答言：「長老！我是慧解脫人」。須深摩言：「所說簡略，義相未現，可更廣說」。比丘言：「雖義相未現，我自了知慧解脫人」。時須深摩聞諸比丘語已，作是念：我當往詣世尊所，問如是事，世尊有所解說，我當受持。作是念已，從坐起往詣佛所。頭面禮足，却住一面，具以上事廣白世尊：「是事云何」？佛告須深摩：「先法智，後比智」。須深摩又白佛言：「世尊所說隱略，我猶未解」。佛告須深摩：「汝雖未解故，先法智後比智」。須深摩白佛言：「善哉，世尊，我猶未解，唯願世尊，廣為我說」。

佛告須深摩：「我還問汝，隨汝所解答我」。「須深摩！於意云何，緣生故有老死不」？答言：「如是，世尊」。佛言：「善哉，須深摩！於意云何，無明緣故，生諸行不」？答言：「如是」。佛言：「善哉！須深摩！於意云何，生緣滅故老死滅不？乃至無明滅故諸行滅不」？答言：「如是」。

「善哉！須深摩！」佛告須深摩：「若比丘於此法中，正觀、正知，所應得者，盡皆得不」？。答言：「如是」。又問須深摩：「汝知緣生故有老死不？」答言：「如是」。「緣無明故有諸行不」？答言：「如是」。又問：「生緣滅故老病死憂悲苦惱盛陰滅不」。答言：「如是」。「無明滅故諸行滅不」？答言：「如是」。佛告須深摩：「汝知如是法者，汝得天眼宿命智諸解脫得不」？答言：「不得，世尊」。

佛告須深摩：「汝自言知如是諸法，而復言不得是諸功德，誰當信者」？須深摩白佛言：「世尊！我為無明惡邪所纏縛故，生如是邪見。我從世尊所廣聞正法，滅惡邪見，得法眼淨」。須深摩即頭面禮佛足，胡跪合掌白佛言：「世尊！我於如來正法中，賊心出家，為偷法故。世尊大慈，唯願受我悔過」。佛告須深摩：「汝癡如小兒，於佛正法中為偷法故，賊心出家。我受汝悔過」。佛告須深摩：「譬如有人，犯罪於王。王使人裂解支節，刵劓耳鼻，鋸解刀折，段段斫截，象蹈馬踏，如是種種，若毒斷命。汝於佛法中賊心出家為偷法故，罪過於是。我受汝悔過，於賢聖法中得增長故，從今日後勿復更作。」

Appendix 4
The *Susīma Sutta* in the *Mahāsāṃghikavinaya*
4.2 English Translation

The Buddha was dwelling at Sāvatthī in Anāthapiṇḍika's Park. On that occasion, the Buddha was believed in, respected, revered and offered robes, almsfood, lodgings, and medical requisites. At the same time, many wanderers of other sects were dwelling at Sāvatthī as well and they were not respected nor offered robes, almsfood, lodgings, and medical requisites. On that occasion, many wanderers of other sects assembled in an assembly hall saying, "This ascetic Gotama dwells at Sāvatthī in Anāthapiṇḍika's Park, He is believed in, respected, revered and offered robes, almsfood, lodgings, and medical requisites. But, we are not respected and offered robes, almsfood, lodgings, and medical requisites. Who is able to go forth, lead a holy life in the *dhamma* of the ascetic Gotama, and come back and teach us after learning his *dhamma*? If we teach his *dhamma* to other people, we might obtain offerings again as he does." Having said thus, those wanderers of other sects said unanimously. "Susīma is the foremost among us. We can send him to go forth in the *dhamma* of the ascetic Gotama, receive his *vinaya*, and then come back to our *dhamma*."

On that occasion, those wanders of other sects told Susīma thus, "The ascetic Gotama, staying in the monastery of Jetavana, is respected and offered to by many people. But, we do not obtain such gains. Now, you should go forth and lead the holy life in the *dhamma* of the ascetic Gotama. After remembering his scriptures, you should come back to our *dhamma* and teach what you know to us, so that we will obtain offerings as he does." Having heard these words Susīma went out of the city of Sāvatthī and approached the monastery of Jetavana. At the gate of the monastery, Susīma saw many *bhikkhus* practising either walking meditation or sitting meditation. He approached to them and they greeted each other. After having sat at one side, Susīma said: "I was a wanderer of other sects, now I wish to go forth and get full ordination in the *dhamma* of Tathāgata. What should I do for that?" Those *bhikkhus* replied, "Those wanderers of other sects who wish to go forth and get full ordination in the *dhamma* of Tathāgata should be a probationer for four months first. After four months those probationers with whom *bhikkhus* are satisfied will be given full ordination." Then Susīma immediately followed the instruction and undertook the probationary period of four months. After four months, those *bhikkhus* were satisfied with him, so he was given full ordination.

After full ordination, Susīma approached the Tathāgata, paid homage to the Buddha by touching his feet with head, and sat at one side. On that occasion, numerous *bhikkhus* approached

the Buddha, paid homage to him by touching his feet with their heads and sat at one side. They then said: “I gained realization, for me, destroyed is birth, the holy life has been lived, and there is no more future existence.” Having said these words, they paid homage to the Buddha by touching his feet with their heads, and departed. Not long after that, Susīma paid homage to the Buddha by touching his feet with head, he approached and saluted those *bhikkhus*. Having saluted he sat at one side and inquired of those *bhikkhus*, “Did you, venerable sirs, proclaim in the presence of the Buddha thus ‘I gained realization, for me, destroyed is birth, the holy life has been lived, and there is no more future existence’?” They replied “Yes.” Then, Susīma inquired further “Venerable sirs, knowing and seeing thus, do you obtain the purified divine eye, do you see beings—beautiful and ugly, fortunate and unfortunate—passing away here and being reborn there, and do you see how beings who are engaged in misconduct of body, speech, and mind, who revile the noble ones, who hold the wrong view, and who teach others to hold the wrong view, with the breakup of the body after death have been reborn in the three miserable destinations; and do you see how beings who are engaged in good conduct of body, speech and mind, who hold the right view, and who teach others to hold the right view, with the breakup of the body after death have been reborn in a good destination, either in heavenly worlds or among humans? Do you venerable ones obtain such kind of purified divine eye?” They replied, “No.”

Susīma inquired further, “Knowing and seeing thus, do you, venerable ones, obtain the knowledge of past abodes, recollecting one birth, two births, three births, four births, five births, ten births, a hundred births, a thousand births… up to… many aeons of world-contraction, many aeons of world-expansion: ‘There I was so named, of such a clan, passing away from there, I was reborn here; passing away form there, I was reborn here’? Do you, venerable sirs, know your past abodes of incalculable aeons in this way?” They replied, “No.” Susīma inquired further, “Do you, venerable ones, dwell in those peaceful formless deliverances that are away from form, transcending forms, having touched them with the body? Such deliverances, have you venerable ones obtained?” They replied, “No.”

Susīma said: “Those *dhammas* I just mentioned, you do not obtain. How is it that you proclaimed in the presence of the Tathāgata: ‘I gained realization, for me, destroyed is birth, the holy life has been lived, and there is no more future existence’? Who will believe you”? Those *bhikkhus* replied: “Venerable sir, we are liberated by wisdom.” Susīma said, “Your words are brief, their meaning is not clear, please explain in detail.” Those *bhikkhus* said, “Though the meaning is not clear, I know myself as one liberated by wisdom.” Hearing what the *bhikkhus* said, Susīma thought, “I should approach the Tathāgata to inquire about this. Whatever the Tathāgata will explain,

I should remember that."

Having thought thus, he rose from the seat and approached the Buddha. Having paid homage to the Buddha by touching his feet with head, and sat at one side, Susīma told him what had happened in detail, and then asked, "Why is it?" The Buddha said to Susīma, "First comes knowledge of *dhamma*, afterwards knowledge of analogy." Susīma said to the Buddha: "The Blessed One's words are obscure and brief; I don't understand." The Buddha said to Susīma: "Even though you don't understand, still first comes knowledge of *dhamma*, afterwards knowledge of analogy." Susīma said to the Buddha: "Blessed One! I still do not understand. May the Blessed One explain to me in more detail."

The Buddha said to Susīma: "I shall ask you questions; answer me according to your understanding. Susīma! What do you think, with birth, aging-and-death comes to be?" Susīma replied, "Yes, Blessed One." The Buddha said, "Well done, Susīma." [……] "What do you think, with ignorance as a condition, formations come to be"? Susīma replied, "Yes." The Buddha said, "Well done, Susīma. What do you think, with the cessation of birth, comes cessation of aging-and-death"? … up to … "With the cessation of ignorance comes the cessation of formations"? Susīma replied, "Yes."

"Well done, Susīma," said the Buddha, "If *bhikkhus* in this *dhamma* see rightly and know rightly, would they obtain all that they deserve to obtain"? Susīma replied, "Yes." He asked Susīma further, "You know with birth as a condition aging-and-death comes to be?" Susīma replied, "Yes." [……] "With ignorance as a condition formations come to be?" Susīma replied, "Yes." He asked Susīma further: "With the cessation of birth comes the cessation of aging-illness-death, sorrow, lamentation, pain, displeasure and aggregations subject to clinging?" He replied, "Yes." [……] "With the cessation of ignorance comes the cessation of formations?" He replied, "Yes." The Buddha said to Susīma: "Knowing such *dhamma*, do you obtain the knowledges of divine eye, of past abodes, and those [formless] liberations?" He replied "No, the Blessed One."

The Buddha said to Susīma, "You said that you know such *dhamma*s but do not obtain those attainments. Who will believe you?" Susīma said to the Buddha, "Blessed One, bound by the evil of ignorance I held the wrong view. This wrong view is distinguished, and the purified vision of the *dhamma* arises to me after I hear the right *dhamma* in the presence of the Buddha." Susīma paid homage to the Buddha by touching his feet with head, raised his joined hands in reverential salutation in the kneeling position, and said to the Buddha, "Blessed One! I went forth in Tathāgata's *dhamma* with an evil motive to steal the *dhamma*. May the Blessed One accept my

repentance out of great compassion." The Buddha said to Susīma, "You are as stupid as a little child to the extent that you went forth in Tathāgata's *dhamma* with an evil motive to steal the *dhamma*. But, I accept your repentance." The Buddha then said to Susīma, "Suppose someone were to offend the king. The king might take away his life by various means, such as, causing him to be dismembered and disjointed, cutting off his ears and nose, dissecting him into pieces with a saw and a knife, and causing him to be trodden on by elephants and horses. Your transgression is heavier than this because you went forth in Tathāgata's *dhamma* with an evil motive to steal it. Nevertheless, I accept your repentance. For this is growth in the Noble One's *dhamma*. Do not make the same transgression again from today on."

Appendix 5

The Chinese Text of the Story of *Susīma* in the **Mahāvibhāṣāśāstra*[1]

有餘師說：近分地智是法住智；根本地智是涅槃智。云何知然？經爲量故。如契經說：有諸外道共集議言：佛未出時，我等多獲名譽利養；由佛出世，名利頓絕。如日既出，熸火潛輝。設何方便名利如本？然憍答摩有二事勝：謂善經論，形貌端嚴。雖形貌難移而經論易竊，我等眾內有蘇尸摩，念慧堅強，堪竊彼法。若得彼法，名利如本。既共議已，告蘇尸摩。彼由二緣遂受眾請，一愛親友，二善根熟，便出王舍城，詣竹林精舍，謂苾芻曰：我欲出家。時諸苾芻將往白佛。佛知根性，遣諸苾芻，度令出家與受具戒。彼後，未久誦三藏文，亦少解義，竊作是念：「欲利親友，今正是時」。遂從竹林出欲還王舍城。然佛有遍照護法天眼，恒觀世間，誰能竊者。

時有五百應真苾芻，蘇尸摩前自讚己德：「我生已盡。梵行已立，所作已辦，不受後有。」蘇尸摩曰：「仁等所證，依何定耶？爲初靜慮？爲…乃至無所有處耶？」諸苾芻言：「我等所證，皆不依彼」。蘇尸摩言：「若不依彼，如何得證？」諸苾芻曰：「我等皆是慧解脫者」。時蘇尸摩聞已，忙然不識所謂，便作是念：「脫我親友問此義者，我當云何？」還詣佛所問如是義。世尊告曰：「蘇尸摩當知，先有法住智；後有涅槃智」。蘇尸摩曰：「我今不知何者法住智，何者涅槃智」。佛言：「隨汝知與不知，然法應爾」。時蘇尸摩不果先願。然彼五百應真苾芻，依未至定得漏盡已，後方能起根本等至。由此故知，近分地智是法住智；根本地智是涅槃智。

1 T27, 572b,27–c,27.

Appendix 6

The Chinese Text of the Story of Susīma in the **Abhidharmavibhāṣāśāstra*[1]

復次，「諸邊中智是法住智；根本中智是涅槃智」。何以知之？經說有眾多異學梵志，共集一處作如是談論，聞有此言：沙門瞿曇未出世時，我等爲國王大臣婆羅門居士，而見尊重供養。今沙門瞿曇出世，奪我名稱利養，猶如日出，令火無光。我等今當作何方便還得名譽利養？乃至廣說。復作是念：沙門瞿曇更無異德，但善知經論，顏貌端正。我等不假顏貌，但知經論者，便可還得名譽利養，乃至廣說。復作是言：今此眾中誰能堪任於沙門瞿曇法中出家而竊於法，令我等受持讀誦？復作是言：「今蘇尸摩梵志志念堅固，堪任於沙門瞿曇法中出家竊法，令我等受持讀誦，即皆往詣蘇尸摩所，具陳上事而以告之。爾時蘇尸摩以二事故而便可之，一以親愛眷屬故，二以善根因緣故。

爾時，蘇尸摩出王舍城，詣於竹林，時有眾多比丘在精舍門邊往反經行。爾時，蘇尸摩遙見諸比丘，即往其所而作是言：諸比丘！當知我欲於沙門瞿曇法中淨修梵行。時諸比丘即將蘇尸摩詣世尊所，而白佛言：今此蘇尸摩梵志者，欲於世尊法中，出家受具足戒，行比丘法。佛告諸比丘：汝等可爲蘇尸摩出家授其具足。時諸比丘即爲出家授具足。時蘇尸摩聰明智慧，念力堅固，未久之間，讀誦三藏，少解其義，便作是念：若欲利我親屬者，今正是時。從竹林出，欲詣王舍城。世尊有遍照眼守護於法，誰能竊者。爾時，有五百比丘詣蘇尸摩所，或有說者：「是諸比丘佛所化作」。或有說者：「是實比丘」。時諸比丘到蘇尸摩所，皆作是言：「蘇尸摩，當知我等生分已盡，所作已辦，梵行已立，不受後有」。時蘇尸摩，便問諸比丘言：「汝等依於初禪得盡漏耶？」答曰：「不也」。「依第二、第三、第四禪，及過色無色寂靜解脫，得盡漏耶？」答言：「不也」。時蘇尸摩復作是言：「汝等既不依禪定而得盡漏，誰當信耶？」時諸比丘皆作是言：「我等是慧解脫」。時蘇尸摩不識慧解脫：「若我親屬問是義者，我則不知」。

以是事故，還詣佛所，具以上事，向佛說之。佛作是答：「蘇尸摩！當知先有法住智，後有涅槃智」。蘇尸摩復白佛言：「世尊！我今不知何者法住智，何者是涅槃智」。佛告蘇尸摩：「汝知與不知，但法應如是，先有法住智後有涅槃智」。彼諸比丘，先依未至禪盡漏，後起根本禪。以是事故知，諸邊中智是法住智；根本中智是涅槃智。

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[1] T28, 407c–408b.

Appendix 7

The Instances of Pāli Exegetical Materials Appearing in the *Madhyama-āgama*

§1. The Characteristics of the Four Elements

When the *Mahāhatthipadopama Sutta* (MN 28) elaborates the four internal elements, it mentions only the characteristic of the earth element; the characteristics of the remaining three elements—water, fire, and wind—are not mentioned. These characteristics cannot be known without examing the commentarial literature. However, the Chinese parallel *sutta* of the MN 28, that is, MĀ 30 象跡喻經 (*Xiangjiyu-jing*) directly gives the characteristics of all the four elements. Concerning the internal water element, the *Mahāhatthipadopama Sutta* (MN I 187,$_{4-5}$) says: *Katamā cāvuso ajjhattikā āpodhātu? Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ*. The Pāli commentary (Ps II 227,$_{20-21}$) glosses *āpogataṃ* with *allayūsabhāvalakkhaṇaṃ*; and the subcommentary (Ps-pṭ II 173^{CS}) equates it with *dravabhāvalakkhaṇaṃ*, which means "is of the characteristic of fluidity". This explanation is similar to the phrase 水性潤 in MĀ 30 (T1, 465a,$_{26}$), which means "the nature of water is smoothness". With regard to fire element, the *Mahāhatthipadopama Sutta* says: *Katamā cāvuso, ajjhattikā tejodhātu? Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ* … (MN I 188). The commentary (Ps II 227,$_{29-30}$) glosses *tejogataṃ* with *uṇhattalakkhaṇaṃ*, which is the similar to 火性熱 in MĀ 30 (T1, 465c,$_{16}$) meaning "the nature of fire is hotness". Also, when describing the internal wind element, MĀ 30 (T1, 466b,$_{9}$) mentions 風性動 "the nature of wind is movement". A similar description of the characteristic of wind element can be found in the analysis of wind element by the *Visuddhimagga* (352,$_{2-3}$): *yo vitthambhanabhāvo vā samudīraṇabhāvo vā, ayaṃ vāyodhātū ti* ("What is supporting or movement is air element").

§2. Form is the Body

When describing the body, the *Mahāhatthipadopama Sutta* (MN 28) gives the following simile:

> *Seyyathā pi āvuso kaṭṭhañ-ca paṭicca valliñ-ca paṭicca tiṇañ-ca paṭicca mattikañ-ca paṭicca ākāso parivārito agāran-t'veva saṅkhaṃ gacchati; evam-eva kho āvuso aṭṭhiṃ-ca paṭicca nhāruñ-ca paṭicca maṃsañ-ca paṭicca cammañ-ca paṭicca ākāso parivārito rūpan-t' veva*

saṅkhaṃ gacchati. (MN I 190,15-19)

The Pāli term by which the *sutta* denotes "body" is *rūpa*, which literally means "form" or "materiality". Thus, to make its meaning clear the Pāli commentary replaces *rūpa* with *sarīra*: *sarīran ti vohāraṃ gacchati* (Ps II 229,15). Interestingly, the Chinese parallel to this Pāli passage, like the Pāli commentary, uses the term 身 ("body") instead of 色 ("form"):

諸賢！猶如因材木，因泥土，因水草，覆裹於空，便生屋名。諸賢！當知此身亦復如是，因筋骨，因皮膚，因肉血，纏裹於空，便生身名. (T1, 466c,28-467a,2)

§3. The Sixth Question

The *Chabhisodhana Sutta* (MN112) states that when a *bhikkhu* declares himself to be an *arahant*, one should neither approve nor disapprove it, but rather one should pose some questions for verification. The *sutta* lists only five questions relating to the following subjects: (1) the four kinds of sense datum; (2) the five aggregates subject to clinging; (3) the six elements; (4) the twelve bases; and (5) this body with consciousness and all external signs. As Bhikkhu Bohdi has noticed,[1] the commentator found it difficult to account for the term "sixfold" in the *sutta*'s title and thus provided two solutions. One is to divide the fifth question into two, one on the body, the other on consciousness; the other solution is to add a sixth question related to the four nutriments.[2] Bhikkhu Bodhi comments that a section of the *sutta* may in fact be lost. He seems to be right since, interesting enough, the Chinese parallel to the *Chabhisodhana Sutta*, MĀ 187 說智經 (*Shuozhi-jing*) gives six questions in total with a question related to the "four nutriments" (四食) as the second one.[3]

§4 Without Seeing the *Kamma* and its Results

[1] MLDB 1317, n.1063.

[2] Ps IV 94,19–95,1 : *Ettha hi cattāro vohārā pañca khandhā cha dhātuyo cha ajjhattikabāhirāni āyatanāni attano saviññāṇakakāyo paresaṃ saviññāṇakakāyoti ime cha koṭṭhāsā visuddhā, tasmā "chabbisodhaniyan"ti vuttaṃ.* ***Parasamuddavāsittherā*** *pana attano ca parassa ca viññāṇakakāyaṃ ekameva katvā catūhi āhārehi saddhinti cha koṭṭhāse vadanti.*

[3] T1, 732 b,13-17: 賢者！世尊說四食，眾生以此得存長養。云何爲四？一曰]摶食麤細，二曰更樂，三曰意念，四曰識也。賢者！云何知、云何見此四食，得知無所受，漏盡心解脫耶?

AN 9:20 mentions *anāgamanadiṭṭhiko deti*, which literally means "gives [gifts] without seeing what comes". The Pāli commentary (Mp IV 179,10-12) explains it with this phrase: *na kammañca phalañca saddhahitvā deti*, which can be translated as "gives [gifts] without believing in the *kamma* and its results". The Chinese parallel to AN 9:20 is MĀ155 須達哆經(*Xudaduo-jing*), which has the corresponding phrase 不觀業果報施 (T1, 677a,17-18) meaning "gives without seeing the *kamma* and its results", and thus agrees with the Pāli commentary.

§5 The Story of Todeyya's Rebirth as a Dog

The *Cūḷakammavibhaṅga Sutta* (MN 135) begins with the visit of the Brahmin student Subha to the Buddha to seek the causes that lead to diverse conditions of people. The Pāli commentary, the *Papañcasūdanī*, tells a story in order to account for Subha's visit to the Buddha. According to it, the Brahmin Todeyya, the father of Subha, was reborn as a dog in Subha's own house after his death. The Buddha reveals Todeyya's identity to Subha by making the dog dig out the hidden treasure that Todeyya had buried before his death. It is after this event that Subha had confidence in the Buddha and approached him to inquire about the question on the mechanism of *kamma*. Interestingly enough, a similar story to that given by the *Papañcasūdanī* occurs directly at the beginning of MĀ 170 鸚鵡經 (*Yingwu-jing*) (T1, 703c ff.), the Chinese parallel to the *Cūḷakammavibhaṅga Sutta*. It is only after this story ends that the visit of Todeyya's son to the Buddha is given.

These examples where the Pāli commentarial materials happen to appear in the text of the *Madhyama-āgama*, if taken together, suggest that the original version from which the extant Chinese *Madhyama-āgama* was translated might be a later version that had been influenced by the old Sthavira commentarial tradition shared by both the Sarvāstivāda and Theravada. They prove again that some of the Pāli commentarial sources are as old as the so-called *sūtra* or *sutta* texts and can go back to the time before the schism of the Sthaviravāda.